The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 30 NOVEMBER, 1916. NUMBER 4.

MISSIONS IN THE PUNJAB.

INDIA SPECIAL—1916

The Thought and Aspiration of the India of Today as Seen in Some of the Reform Movements.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. *Romans* 10:3.

A FOREWORD BY THE EDITOR—MRS. E. L. PORTER, RAWALPINDI, INDIA.

To note the Reform Movements of the nineteenth century in India, and in some measure to understand them, we will take a backward glance at the history and conditions of the country for the last century.

At the beginning of the century the old religions of India were on the decline. The condition of the people was pitiable in the extreme. The followers of Hinduism, who composed at least three quarters of the population of India, had been ground down by their Mohammedan conquerors and had scarcely known peace for six hundred years. Educationally, too, Hindus were in a pitifully backward condition, learning had almost ceased, ordinary education scarcely existed, and the people were given over to a coarse idolatry, held with cruel and immoral rites.

By the opening of the nineteenth century the Mohammedan power in India was at an end, though it continued a shadowy existence in Delhi for some years longer. Its power had gone, caused more by inward decay than by outward defeat. At this time Mohammedanism in India was very orthodox and very ignorant, and was steadily deteriorating. Mohammedans formed one-sixth of the population. There was dire need for reform, and there were already forces at work which were working to this end.

It must be remembered that the East India Company went to India exclusively for commerce. They had no desire to rule India, far less to reform the intellectual, social, and religious life of the people. Farquhar says of this time, "The British Empire sprang altogether from the necessity which was only gradually realized, of providing a settled and just government in order to make commerce possible;" and, "gradually the conscience of Britain awoke and began to demand that India should be governed for the good of the people." Hence the British Government became one of the strong forces which led to reform—both putting it into practice itself in abolishing cruel practices which had been followed and were closely connected with the religious life of the people, such as sati, female infanticide, and human sacrifice; and also in introducing Western education and civilization which gradually led the people themselves to desire reform from within.

The second great force was Protestant Missions which were started at the beginning of the nineteenth century by Carey, Marshman and Ward. Danish Missions had done remarkable work in South India in the eighteenth century, but it was these men who first roused England, America and the Continent to a sense of their duty to a non-Christian world. A little later, about 1830, came men representing educational Christian Missions which became such a force in leading out the most enlightened of the youth of India, and such names as Alexander Duff, of Calcutta; Dr. John Wilson, of Bombay; and John Anderson, of Madras, stand for Christian education in India in its initial stages.

Education, then, and let us note—English education— became one of the watchwords of reform. Alexander Duff believed "that nothing would do so much for the opening of the Hindu mind as intercourse with the spirit of the West through the medium of the English language," and his point having been proved by the unquestioned success of his methods with his pupils, the Government also

OLD INDIA—THAT WILL PASS AWAY!
A Hindu Fakir in His Weight of Chains.

settled the disputed point, and decided on Western education as against distinctly Oriental education, under Lord Bentick's administration.

In this connection it is worthy of note, that both the leaders and others prominent in the various Samajes are those who have had an English education. It is their contact with Western literature and learning which has roused in them the action and initiative needed for launching a reform movement; and the conviction that reform is vital and necessary to the life of the people has been forced upon them as they have had closer contact with the West.

Another fact also forces itself on the student of these reform movements, and that is, that not only were their various leaders men of education, and English education, but in the majority of cases of *Christian* education. Their formative years were very largely influenced by Christian thought and teaching, gained by association with Christian missionaries, and hence the reforms they advocated are largely based on Christian principles. Their methods have been borrowed extensively from Missions. Their very phraseology is Christian as they speak of their reform movements as *revivals,* their *missionaries, congregations,* (a thing unknown in the Hindu religion) *prayer meetings, Young Men's Hindu* (or Aryan,

Jain, Muslim, etc.) *Associations,* and the like; while the language of the Bible and Christian prayer is commonly used. To the shortsighted observer it might appear from these facts, that the followers of these reform movements were Christian in all but name. This is far from being the fact. The movements have rather tended to an over-weaning confidence in the old faiths, and stimulated an extreme self-complacency and satisfaction which is the most insidious foe to a saving faith in a personal Savior..

But to one of broad vision and triumphant faith, this is not by any means a depressing or discouraging fact; for with it is abundantly evident another fact, which is that the permeating influence of Christian thought has so undermined the structure of Hindu belief, that no educated Hindu of the present day has the old blind faith in his religion, which he had before he went to school. He has proved his religion false in every respect by the facts he has learned and assimilated from science and history. He outwardly accepts and holds to his old belief, but secretly he is convinced of its falseness, and *the* most deterrent influence is his openly avowing his *disbelief* lies in the uneducated, benighted ignorance of his women-folk.

To the one of broad vision, again, comes the triumphant thought, that Christianity, nay more, the Christ of Christianity has Himself ruled in all the development of Indian thought. Sometimes we here see only a surging, seething mass of humanity, consumed with the frothing of madness, or the dumbness of despair—(for we must remember that even the reform movements with their very limited alleviation of the problem, concern only a small fraction of the whole population). But He sees hearts that are groping in the darkness seeing a glimmer, and longing for the light, which are feeling after Him if haply they may find Him; and we know that He satisfieth every longing soul.

As one writer has said, "The heavenly water has been seen and heard in its flow; as in a limestone country the traveller may see and hear through fissures in the fields the buried but living floods. As a Mission we have had experience of what these same floods can do when they escape through some opening, and, coming to the surface, make the whole surrounding landscape to bloom and blossom with verdure and beauty.

Not only here and there, but in many places, we have established churches, and congregations of spiritual men and women who have drunk of the living water and have been satisfied, and who are now giving of the water of life to their famishing neighbors—men and women who have been drawn from these same Hindus and Mohammedans, of them and yet not of them, accounted even of them as too low for redemption—untouchable—of less account than cattle, and yet destined in the counsels of God to become leaders of the largest and highest reform movement of any that have originated among the twice-born. For did not God choose the weak things of the world, the despised things, the things which are not, to bring to nought the things that are..

The leaven is at work—has been at work for more than a century—and it will not have finished its work until "the whole is leavened."

ARTICLES FOR STUDY IN THIS ISSUE.

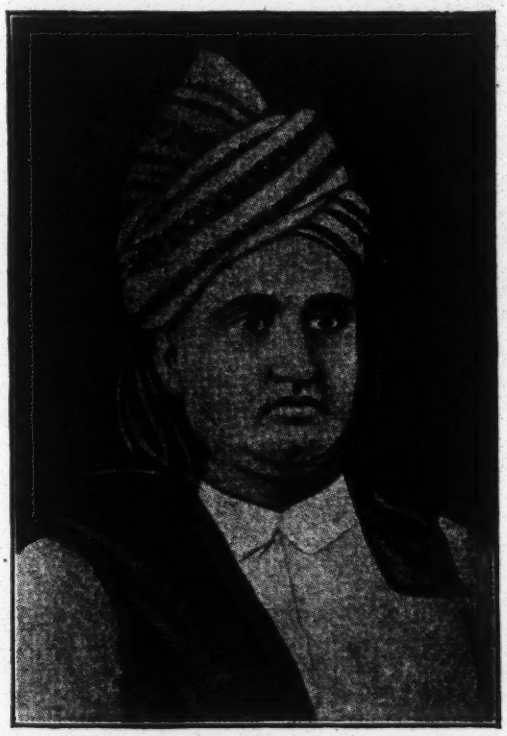
1. The Arya Samaj.
2. The Bhramo Samaj.
3. The Dev Samaj.
4. The Swadeshi Movement.
5. Child and Widow Marriage Reform Act.
6. An Essay written by a student of Gordon College, and read at the Literary Contest.
7. How Christ came to Atma Dei. A true story of a Hindu home.
8. Four Generations. The history of a Christian family.

THE ARYA SAMAJ.

By the Rev. Osborne Crowe.

The Arya Samaj is one of the modern religious movements of India. The old religions of India have proven a most fruitful soil for the generating of many plausible and popular reforms. It has been said that with the dawn of the nineteenth century India began to awake from the sleep of centuries; indeed we might say from the sleep of ages. During the nineteenth century, apparently there were three forces or influences at work, viz., the compact of Western civilization; the leaven of Protestant Missions; and third, the work of the great Orientalists. Two of these might be regarded as cooperative; the third antagonistic. The agressive elements of Western Civilization undoubtedly exerted a mighty transforming force: the awakening was due to missionary dissemination of the truth. Western Civilization did not enter India either to rule or to reform; but it eventually resulted in both rule and the reformation of the grosser heathen rites, such as infanticide and the burning of widows.

The rise of Orientalism springs more from an antagonism to an alien religion than to an alien government. During the last three decades of the Nineteenth Century a great change is noticeable in the spirit of the educated classes in India. Until that time they had been to all outward appearances docile pupils; then they began to show their capacity for independence of thought and initiative with a freshness and vigor that was remarkable. Hinduism was sacred and must be defended. If Missions were working a reformation; this feeling of patriotism or pro-Hinduism created what was practically a counter reformation. A number of religious movements sprang into existence; all of which were bitterly opposed to Christianity. Some of these insisted on a considerable amount of radical reforms: others laid specific emphasis on the defense of the "Old Faiths." To the latter may be attached the teaching of Svami Vivekananda; the Theosophist movement, etc. In the former; probably the most prominent is the subject of this sketch, the Arya Samaj.



DAYANANDA SARASVATI
The Founder of the Arya Samaj

The founder of the Arya Samaj was an ascetic who was given the name of Dayananda Sarasvati. To this man is due the creation of this body which had such a rapid expansion in the Punjab and the United Provinces for a number of years. To understand the movement a brief sketch of the founder's life seems desirable. His life may be divided into some three periods. First, the period of youth. He was the son of a wealthy Brahmin named Amba Sankara who lived in the Native State of Morvi,

Kathiawar, West India. His father was a most devout Hindu and an ardent worshipper of Siva. His great desire was that the boy should also embrace the religion of his fathers which he regarded as the highest good. Accordingly the son was given a Hindu education and at the age of fourteen had committed long pieces from the sacred Vedas to heart. At this time the first crisis in his life occurred, and the following is an abbreviated account of Dayananda's own description. His father commanded that he should be initiated into the sacred rites of his religion, and heedless of protest determined that he should participate in a night's vigil in the temple of Siva. Accordingly he went with his father and many others to the temple. The vigil was divided into four parts of three hours each. After two of these periods had passed he noticed that many of the temple attendants and devotees having left the inner temple had fallen asleep outside. He had been taught for years that to fall asleep on this particular night was to loose all the merit acquired by devotion, and with this in mind he kept himself awake by applying cold water to his eyes. His father soon succumbed to sleep and left alone he began to propound to himself such questions as these, "Is it possible that this idol, the semblance of a man astride a bull, who is said to walk about, and drink and sleep and beat his drum has power to pronounce curses upon men?" "Is it possible that this can be the Great Deity, the Supreme Being and the Divine Hero of the stories we read of him in his Puranas?" Agitated by these questions he awoke his father and asked for his reply to these questions. His father said, "Why do you ask?" Dayanand replied, "Because I find it impossible to reconcile the idea of an Omnipotent Living God with this idol which allows mice to run over its body and thus suffers its image to be polluted without the least protest." The reply of his father was to the effect that this stone image through the consecration of the Holy Brahmins became the God himself, and because of the age of mental darkness cannot be perceived personally; but worship of the idol was just as acceptable and pleasing to the great Deity as if he were there himself. But Dayanand felt that this was sophistry and was not at all satisfied with this reply. Probably from this incident came the revolt from idolatry.

It also seems more than probable that previous to this he had heard idolatry condemned. At no great distance from his home there lived a seet or community that had broken away from idolatry in the fifteenth century. A few years later he was convulsed with grief by the death of a sister, and realizing the horror of death resolved that nothing should deter him from winning salvation according to the Hindu idea, viz., emancipation from transmigration. With this resolve he redoubled his studies and fled from his home to escape being entangled in marriage at the age of twenty-one or twenty-two. This is the end of the period of youth.

The next period might be characterized as the period of wandering and perplexity. This period also lasted for about twenty or twenty-two years. In his pilgrimages he met a number of ascetics who received him into their orders. His father sought and found him, but from him he again fled, and for a year or so embraced the Vedanta teaching of the identity of his own soul with God. After a short period he rejected this doctrine. At this time he had a most ardent desire to become a

"Sannyasi," a Hindu Monk or ascetic who renounces the world, giving up caste, home, marriage, property, the use of money and fire and is expected to live a wandering life. His object seems to have been that if he became a Sannyasi of a recognized order his father could no longer bring pressure upon him to marry. At length he was admitted into one of these orders and the name of Dayanand bestowed, and henceforth was known by the name of Dayanand Sarasvati. From this time for a period of about eight years he spent in wandering from place to place, seeking teachers of the Yoga, as he probably regarded this as the proper means of reaching the emancipation on which his heart was set.

It was during these years that he formed the belief that God is personal: the human soul is distinct from God and that the world is real. This was probably because of modern influences he came under and his former belief in Siva. From this time also his faith in many works on Yoga diminished rapidly. For years he was disappointed in his search for competent teachers, but in the year of 1860 he met with a blind Brahmin in the city of Muttra and became his disciple for two and one-half years.

This man by name, Virajananda, exerted a greater influence over Dayanand than any other. He believed implicitly in the authority of the Ancient Books, condemning modern religious works as worthless and lies. He would only accept Dayanand as a disciple when the latter threw all his modern books into the river Jumna. It appears that from this blind teacher he learned the marvelous method of interpretation of the Vedas which he used in later years. At the time of farewell this teacher told him, "Teach the truth Shastras, and dispel by their light, the darkness which the false creeds have given birth to. Remember that while works by common men are utterly misleading as to the nature and attributes of the one true God, and slander the great Rishis and Munis; those by the ancient teachers are free from such a blemish." It was in the year 1863 he left his blind teacher and regarding himself as a learned man usually conversed in Sanskrit. He still wore the emblems of Siva; but soon his mind altered, and he laid them aside once for all. Henceforth he worshipped God and only regarded Siva as one of the names for the Supreme. The year 1866 seems to close this period of his life and he evidently passed a crisis at this time. During this year he met many missionaries and had long conversations with them. During this year he also preached at Hardwar against idolatry declaring clearly to the pilgrims there that sacred spots and ceremonial bathing are of no religious merit whatsoever.

From this time until his death may be regarded as the period of propagation. His public life began at this time, and from this time on he labored with great zeal in the exposition of his ideas for the public. In the promulgation of his teachings he tried several methods. He first tried conversation with the Pandits in Sanskrit, believing that when they were convinced of the truth they would scatter the light over all the land. However, most of them were Orthodox to the extreme in regard to the Hindu faith and Dayanand could neither convict them of error, nor convince them of the truth he preached. Secondly. He resolved to follow some of the methods he had seen used by the Missions, viz., education. He established

some schools that were supported by men of means, and the instruction was wholly from the Sanskrit literature. His hope was that the pupils prepared in this way would become apostles of his ideas; but he found that the Pandits, although they would gladly enter his employ, yet they would not teach his ideas; so this plan also resulted in failure.

His next step was to appeal directly to the people through books and by lectures. He published a number of books and travelled from place to place, lecturing in Sanskrit on the correct interpretation of the Vedas, and the teaching found in them. This method brought more success than the former ones. Large audiences gathered to hear him lecture; men from the middle classes and also the wealthy. He was always glad to meet the Pandits in open discussion and his followers assert that he was always victorious in these discussions. He sought to prove that Idolatry was not sanctioned in the Vedas. By his opponents he was declared to be violent, loud-mouthed, and unfair. At this time he lived as a Sannyasi wearing only a minimum of clothing. He was a large man and gifted with a rather a remarkable voice. At the close of 1873 he visited Calcutta spending some four months there. At that city he met Keshab Chandra Sen of the Brahmo Samaj and it is evident that Keshab and the Samaj exerted a wonderful influence over him. From this time he wore regular clothes and giving up the use of the Sanskrit began to give his lectures in Hindi. The year 1874 was spent chiefly in North India and his influence continued to deepen and increase. At the close of 1874 he visited Bombay where he was most successful, and there, early in 1875 he launched his great scheme the founding of the Arya Samaj.

The members of the Prarthana Samaj hoped to unite with him, but the differences were too great. It is probable at least that the prominent features of the Arya Samaj were copied from the Brahmo and Prarthana Samajes. In 1877 Dayanand visited Lahore and was there so eminently successful that the Samaj which was founded soon surpassed the one in Bombay, and Lahore became the headquarters of the movement. For six years longer Dayanand lived and worked for the expansion of his Samaj. It was during these years that he became connected with the Theosophical Society, but in 1881 the connection was severed. Dayanand ever sought to recall Hindus to what he conceived the Ancient Faith, and endeavoured to incite them to vehement opposition to Christianity and Mohammedanism. His first edition of the "Satyarth Prakash" contained many things that were shameful and caused protests from his followers. A second edition was therefore issued condemning many things that were sanctioned in the first. By some Dayanand was thought to be a political schemer. Be that as it may his unwise and corrupt teaching produced hostile political fruit. Dayanand died October 30th, 1883, at the age of fifty-nine years. Such is a brief resume of the life of Dayanand, the founder of the Arya Samaj.

A few words about the purpose and aspirations of Dayanand. His aim was to turn the Hindu people to the study of the Ancient Vedas as the one and only eternal source of light and truth. Indian religion was to be reformed and cleansed and alien religion was to be extirpated. These two things were involved in the accomplishment of his

purpose—reform for indigenous religions and extirpation for foreign religions. His aspiration was to have India for Indians; both religiously and politically. His teachings implied that a return to the pure teachings of the Vedas would fit the people of India for self-rule and independence. Dayanand had a vision of India freed from her superstitions; enlightened with the fruits of science, worshipping One God, restored to her former glory and with an independent place in the sisterhood of nations. This all was to be brought about by the lopping off of the hoary accumulations of centuries and return to the pure and inspired teachings of the Vedas. He made great protestations of candor, but only gave evidence of its absence. The Chapters in the Satyarth Prakash dealing with Christianity and Islam are as Dr. Griswold says, "For extreme unfairness, for inability to state the position of opponents without caricature, and for general crudeness, these sections can hardly be matched in the whole literature of religious controversy."

Dayanand held fast to many of the old dogmas, such as the doctrine of transmigration, and the sanctity of the cow; while at the same time many modern and Christian truths were lodged in his mind. He declared that there was but one God and that all the gods of the Hindu pantheon were nonentity; that idolatry is contrary to reason and emphatically degrading. He recognized the value of Western Science and invention such as the railway and the telegraph, and from association he was convicted of the folly of caste and the evils of child-marriage. Again not only was Dayanand unfair in dealing with his opponents, but it is generally recognized that his interpretation of the Vedas was unfair in the extreme. It has been pretty well established that in conversation with some persons, he at one time confessed that his statements about the Vedas were not matters of conviction, but of diplomacy, that a religion must have some superstition as its basis, and he had chosen the infalibility of the Vedas, because nothing else would be accepted by the Hindus. Dayanand wished to secure for India all the advantages of Western civilization; but in order that they would not be regarded as alien, and therefore, undesirable, declared that these had been before in the time of the Vedas.

Dayanand's teachings may be summed up as follows: "There is one God only; He alone is to be worshipped, and He must be worshipped spiritually, not by images. The Vedas are God's knowledge. They contain all religious truth, and all science and are the eternal utterance of God. Local references, or references to times and places can only be found in them by misconception. There is no polytheism in the Vedas, and the many names which occur in them for the deity are all appelations of the one true God. The Vedas teach transmigration and karma. Forgiveness is forever impossible. Salvation is emancipation f r o m transmigration." The official creed of the Arya Samaj is much more elaborate; but at the same time has a degree of indefinitness that is bewildering. The attributes of the Supreme are well expressed, but the practical duties of life are not expressed clearly and omit many important points which all should know.

Some points that may be commended in the Arya Samaj. It believes in enlightenment and education; also advocates female education and says that women as well as men may study the

Vedas with profit. The Samaj says that English education was a source of weakness to Hindu society; but is now a tower of strength to the Arya Samaj. They also say that Christian evangelization can be nullified by education and the torch of Vedic light sending its rays into the remotest corners of India. The Samaj's adherence to monotheism and opposition to idolatry and other like superstitions; its polemic against child-marriage, caste, priest-craft, pilgrimages, self-torture in the name of religion, and permission to widows to re-marry, its works of benevolences, its imitation of mission methods for the work of propagation — these and some others may be placed to the credit of the Arya Samaj.

Some points that may be criticized of the Arya Samaj—its unfairness in controversy. All other sects and creeds, especially Christianity are not only criticized, but spoken of with malice and injustice. The God of the Old Testament is declared to be a juggler, a murderer and an adulterer, and Jesus Christ of the New Testament the imposter of the ages. The unfair methods of Dayanand himself have been adopted by his followers, and wherever they go, slander and ridicule form their chief weapons. The sect is narrow and bigoted, and assume that they are the people and that wisdom will die with them. "More negative than positive, more destructive than constructive, claim everything, however preposterous, and grant nothing, however clear the evidence." They pose as reformers, but this is only a whitewashing of society for "they say and do not."

Their teachings fail in a high moral standard. Take for example the doctrine of "Niyoga," a doctrine that is both abominable and corrupt. Many of the laws of Manu in all their barbarity are laid down for use in modern life; but it is its teachings in regard to marriage laws where they go farthest astray. Child-marriage is forbidden, and virgin widows and widowers are allowed to re-marry, all well and proper as we will agree. But widows and widowers who have lived with their husbands or wives are told not to re-marry; but for their relief, and also for the relief of husbands and wives in certain circumstances, the damnable doctrine of "Niyoga" is laid down the details of which are too shameful to describe. Oh reform! In India what things are done in thy name!

Retrospect and prospect. The Samaj did have a rapid growth and has benefited society by its testimony to monotheism, and its expansion in recent years gives promise of further growth. The zeal of its members is proved by their generous contributions to the society and by voluntary service. Yet there is no great risk involved in saying that the Samaj will not have a great history. The pillars of its present support contain that which will produce its ruin. The false interpretation of the Vedas on which it rests will inevitably decay as enlightenment proceeds. The retention of the doctrine of transmigration and karma defeats monotheism, and caste cannot be uprooted. Therefore we say that there is more talk than action along reform lines. The general impression is that the society has passed the summit of its power and is now on the wane.

—*Gujranwala, India.*

THE BRAHMO SAMAJ.

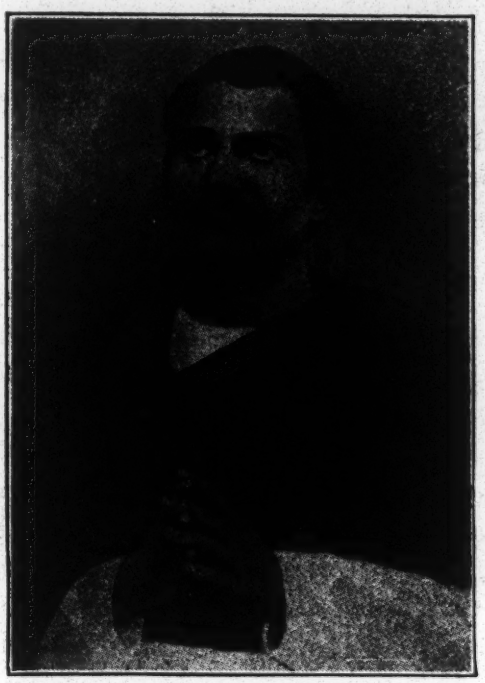
By Rev. J. H. Martin, D. D.

Hinduism has many gods; Brahmo is the supreme God; a Samaj is a society; so that the Brahmo Samaj means the society of those who acknowledge the Supreme Being only.

The home of the society was in Bengal, from which province all of its three distinguished leaders came, and from Bengal it has spread to other parts of India.

"Of all the religious movements in India of the nineteenth century the Brahmo Samaj has, without doubt, proved the most influential. Throughout its history it has been sternly theistic and opposed to idolatry, and has always had a policy of reform. Looked at from one side, it is one of a long series of attempts to found a spiritual religion on a genuine Hindu foundation, which has marked the religion of India from a very early date; while, from the other side, it is a new creation, finding the sources of its vitality in Christian faith and practice."

Its history may be divided under five periods, the first four being chiefly distinguished by the teachings and beliefs of the leader from whom, for the time being, it received its coloring; and the last period dating from the time of Keshab Chandra's death. The first period is from 1828 to 1842, when the life, thought and teachings of Raja Ram Mohan Roy, its founder and first leader dominate its life, its predominating note being deistic theology mingled with Christian ethics. The second period, 1842-1865, when Debendra Nath Tagore's influence and leadership held sway, and which is characterized chiefly by the thought of theism and religious reform. The third period, 1865-1878, divides under two samajs; part, (the older men) adhere to Debendra Nath Tagore, and the younger men follow the leadership of Keshab Chandra Sen, the new star on the Brahmo sky. The distinguishing feature of the teaching at this time was theism coupled with social reform, which the ardent young members



KESHAB CHANDRA SEN

warmly advocated. The fourth period, 1878-1884, divides into three samajs dominated chiefly by what is known as Keshab's New Dispensation, when he considered himself as having a divine commission. Fifth period, 1884 to the present time, the Sadharan Brahmo Samaj. The word sadharan means general, and is meant to suggest that the society is Catholic and Democratic. It was formed in 1878 when the split came on the occasion of the marriage of Keshab's daughter, attended by Hindu rites and idolatrous ceremonies performed by Hindu priests. This barngh has made steady progress since its formation, and is now the main ruling body of the Brahmo Samaj.

We will now give a brief resume of

the lives of the three leaders. First of all the Society was founded by a business man in 1828. He is known as Ram Mohan Roy, and also as the pioneer of all living advance, religious, social, and educational, in the Hindu community during the nineteenth century. He was a Government revenue officer of Bengal. He amassed a fortune in ten years and then retired from business to give his time to religious matters. He was neither a philosopher nor a theologian but a practical man of affairs. He came under Christian influence, was associated with Duff, and gave every aid he could to the missionaries of his day. He was especially interested in the moral teachings of Christ, and was largely influenced by them in his efforts at reform. He studied both Hebrew and Greek that he might the better understand the Christian Scriptures. He had much to do with the first translations of the Scriptures into Bengali.

His society adopted a Christian form of congregational worship, reading, singing, and preaching, but with very little emphasis on praying, seeing that he was a deist. In short he was a Unitarian with a Hindu coloring in his teaching and life. He died in Bristol, England, in 1833, whither he had gone to study life and religion.

His biographer says of him, "He was a man of large intellect, of wide sympathies, and of both courage and force. He was the first Indian who realized the great good which his country would reap from its connection with Britain and from the leaven of Christianity. But he realized to the full that no real blessing could come to India by the mere adoption of Western things unchanged. India, he said, would inevitably remain Indian. No gift from the outside could be of any real value except in so far as it was naturalized. His long, bold struggle on the one hand, for religious and social purity, for educational progress and journalistic freedom, and his brilliant literary work and unchanging fidelity to Indian ideals, on the other, had made him not only the most prominent of all Indians, but the one man able to stand between Indians and Englishmen as interpreter and friend."

The society all but died after his death. Nine years later it was called into life once more by a Bengali, Debendra Nath Tagore, the father of Rebendra Nath Tagore, the great Indian poet. This leader pursued a very different course. He fell back on the ancient Hindu scriptures, the Vedas, which, for a time he regarded as inspired; though toward the end of his career he gave up this doctrine. He would have nothing to do with the Bible, even refusing to read it. He was a theist and made much of prayer and worship, and with a still more highly Hindu coloring than the founder had done. Some fifty branches were formed under his influence.

"His great and noble character and his lofty spiritual nature so impressed his fellow-citizens that he was universally known as the Maharshi, the great Rishi or Seer; and he was looked up to by all sections of the Samaj as the saintly patriarch of the movement. * * * He regarded himself as a true Hindu, standing in the long noble succession of the thinkers and rapt devotees of the Vedanta; and it is indeed true that a large measure of their reverence and inspiration had descended to him. * * * Since he was unwilling to learn from Christ, and since he stood apart from the chief source of Hindu religious passion—the desire for release from rebirth—his Samaj has barely succeeded in

keeping afloat amid the fierce currents of modern thought and practical life."

In 1857 a Hindu banker became interested in the Samaj, and gradually gained influence until he and his following broke off from the main society and formed a new one. This new leader, Keshab Chandra Sen, was a theist and

SIR REBENDRA NATH TAGORE
The Poet

far more inclined to Christian thought than had been the founder of the society. He put a strong emphasis on prayer and worship, and adopted a sort of Christian liturgy which included baptism and the Lord's supper.

He also, like his predecessor, paid a visit to England where he was received with the utmost cordiality. This visit was a great experience in his life, and he returned to India with a new sense of the priceless value of the Christian home, and with his head filled with fresh schemes for social reform; and it was on his appeal to the Government that the Act was passed in 1872 which legalized Brahmo marriage and set the marriage age, in the case of girls, at 16 years.

There are many things difficult to understand in the life of Keshab Chandra Sen. Without doubt he was influenced very thoroughly by the teachings and life of Christ, and to such a degree that some even declared him to be a Christian. But, on the other hand, he set his own dispensation on a level with Christ's. "Christ's dispensation is said to be divine. I say that this dispensation is equally divine," was his statement. One, in summing up his life, says, "Keshab's richest religious experience came from Christ, and, in consequence, in the latter part of his life, his deepest theological beliefs were fully Christian, but he never surrendered himself to Christ as Lord. He retained the government of his life in his own hands."

At present there are three branches of the Society, and less than ten thousand members in all. They speak of themselves as the "Protestantism of Hinduism." They are rationalists pure and simple, gathered out of Hinduism. The tinge of Hinduism stays with them. They almost worship science, and speak of their religion as a scientific religion.

I said to a Hindu gentleman recently, "What do you think of Christ?" He replied, "I am a Christian." Before the conversation had ended he also claimed to be a Mohammedan, and also a Sikh. He was a prominent Brahmo, and was merely making his claim to eclecticism. He claimed that he had all that was best in the various sects, and could claim to be a good Christian, Hindu, and Mohammedan all at once.

The Adi Brahmo Samaj still holds steadily on, but there are few members

apart from the family of Debendra Nath Tagore. The following is a brief summary of the beliefs of the Adi Samaj:

1. God is a personal being with sublime moral attributes.
2. God has never become incarnate.
3. God hears and answers prayer.
4. God is to be worshipped only in spiritual ways.
5. Repentance and cessation from sin are essential to Salvation.
6. Nature and intuition are the only sources of the knowledge of God.

"The Sadharan Brahmo Samaj, on the other hand, has made steady, solid progress since its formation in 1878. It has now a large body of members and adherants in Calcutta, and its services are well attended. Most of the provincial Samajes are connected with it. It is the only section of the Brahmo Samaj whose missionaries are able from time to time to go on preaching tours. It is a living, effective body, though not large. The Samaj is under the control of a general committee of one hundred members elected both from Calcutta and the provinces. The President, the Secretary, the three Assistant Secretaries, and the Treasurer, together with thirteen others chosen by the general committee from among its members, form the Executive. This form of organization has succeeded in making the government of the Samaj representative and democratic. This body governs the Sadharan Brahmo Samaj of Calcutta and its missionaries, and also bears relations to the majority of the provincial Samajes.

Forty-one of the provincial Samajes are called "Associated Samajes;" they pay a certain annual subscription to the central body, and are entitled to receive help from the missionaries. The majority of the other Samajes are in fellowship with the Sadharan Samaj of Calcutta.

The bulk of the work of the Samaj is carried on by the nine missionaries; but a good deal is also done by the Circle of Laymen. The heaviest work undertaken are the tours made in the provinces by the missionaries, to strengthen existing work and win new adherents.

DEBENDRA NATH TAGORE
The Father of the Poet

The following is the official statement of the principles of the Sadharan Samaj:

1. There is only one God, Who is the Creator, Preserver, and Saviour of this world. He is spirit; He is infinite in power, wisdom, love, justice and holiness; He is omnipresent, eternal and blissful.
2. The human soul is immortal, is capable of infinite progress and is responsible to God for its doings.
3. God is to be worshipped in spirit and in truth. Divine worship is necessary for attaining true felicity and salvation.
4. Prayer and dependence on God and a constant realization of His pres-

ence are the means of attaining spiritual growth.

5. To love God and to carry out His will in all the concerns of life constitute true worship.

6. No created object is to be worshipped as God, nor is any person or book to be considered as infallible and as a sole means of salvation. But truth is to be reverently accepted from all scriptures and from the teaching of all persons without distinction of creed or country.

7. The Fatherhood of God and the brotherhood of man and kindness to all living beings are the essence of true religion.

8. God rewards virtue, and punishes sin. His punishments are remedial and not eternal.

9. Cessation from sin accompanied by sincere repentance is the only atonement for it; and union with God in wisdom, goodness and holiness is true salvation.

In conclusion, it lacks permanent elements. It has now no marked leaders. Its various men being good men but ordinary. It tends to fly into endless sects. Having no book and no very definite creed its various members teach anything and everything. A perusal of their present books and tracts is confusing to the last degree.

The Samaj takes no account of the ignorant and helpless. It is a society for the educated only. It has no Saviour, and is willing to adopt almost any teaching from any where except the one vital truth that God the Father has sent His Son to save men. It carefully fights that doctrine on all occasions. It is as useless to save and lift up fallen men as Unitarianism usually is.

NOTE:—All the quotations in this article are from "Modern Religious Movements in India," by J. N. Farquhar, M. A., Literary Secretary for the National Council of Young Men's Christian Associations in India and Ceylon.

—Lyallpur, India.

THE DEV SAMAJ.

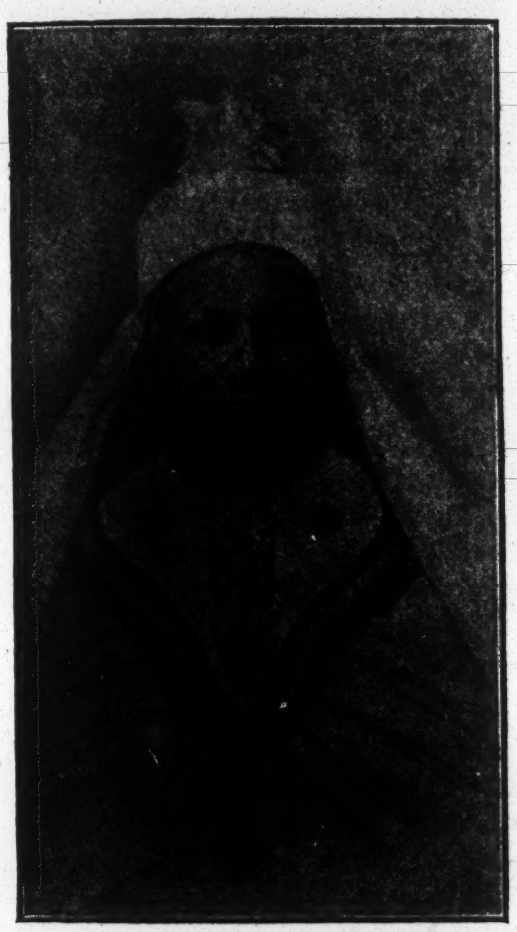
A Compilation by the Editor.

The Dev Samaj is perhaps the smallest of all the modern reform movements. But it is worthy of notice because its members are largely from the educated classes and it lays a good deal of stress upon education, and especially female education. Its founder is rather a remarkable man, and a short account of his life will help us to understand a little of the hold that his personality has on his followers. We will quote from "Modern Religious Movements in India," by J. N. Farquhar, M. A.

Siva Narayana Agnihotri was born in a Kanauji Brahman family in 1850, in a small town in the Cawnpore district of the United Provinces. When he was sixteen, he entered the Government Engineering College at Roorkee, and got the degree of Overseer after some years of study and service there. Before the close of his course, he came greatly under the religious influence of the Curator of the Instrument Depot of the College, and through him became convinced of the truth of the Vedanta philosophy as taught by Sankaracharya, namely, that God is impersonal, and that the human spirit is God. In 1871 while he was acting as a master in the College, both he and his wife underwent a ceremony of initiation and became disciples of the Curator-Guru. He also began to see clearly the need of religious and social reform. Hence he banished idolatry from his household and set his wife free from the restrictions of the zenana.

In 1873, now twenty-three years of age, he was appointed Drawing Master in the Government School, Lahore; and in that city he has lived ever since.

Here he at once came under the influence of the Brahma Samaj, with its doctrine that God is essentially personal. Both he and his capable wife became active Brahma workers. In 1875 he was appointed minister of the Lahore Samaj, and soon became well known in the city



PANDIT S. N. AGNIHOTRI
The Founder of the Dev Samaj

as a man of character and a good speaker. Wherever he went large audiences gathered to hear him. * * * In 1882 he gave up the post of Drawing Master in the Government School, in order that his full time might be devoted to missionary labor. We are also informed in the recent literature of the Samaj that on his birthday, the twentieth of December of the same year, he took his great vow, expressed in a Hindu couplet, the translation of which runs:

The supreme object of my life is to serve the world by establishing the kingdom of Truth and Goodness on this earth and by destroying what is opposed to them; may I spend my whole life for the fulfillment of this supreme object.

In any case his full powers now began to make themselves manifest. He proved effective as a writer as well as a speaker. Books, pamphlets and tracts poured from the press. He made his influence felt in every section of public life in Lahore. But it was not long before difficulties arose within the Samaj. His methods displeased the quieter members; and his forceful will and autocratic temper led to constant friction with the other leaders. He wanted to rule. He would often be heard to say, "I was born to command not to obey." Most of the members were apprehensive that he would set up as the authoritative guru of the Samaj. The way his followers now express this is: "His life-mission was unique and quite different from the object of the Brahmo Samaj." A split became inevitable.

Accordingly, he seceded from the Brahma Samaj, taking with him a fair number of followers, and organized, on the Queen's Jubilee Day, February 16th, 1887, a new society to be known as the Deva Samaj. The name means the Divine Society. A creed was soon issued, which showed that the aims and beliefs of the new community were very similar to those of the Brahma Samaj; yet there were significant differences. The Deva Dharma, the divine religion of the divine society, is a special divine dispensation, and so is distinct from the Brahma Dharma. The doctrines are Brahma doctrines; yet the beginning of a guru-doctrine are perceptible; and, within a few years, the leader could say of himself, "My mission is unique;"

"I am free from sin;" and "I am a ship of hope and a leaven for elevating nations." The work of the Samaj ran along the usual lines; only Agnihotri dabbled in spiritualism.

From 1898 down to the present day the Deva Samaj has been an atheistic society, working for educational and moral ends. Yet the members attribute to the guru such a supreme place in human evolution and give him such a position in their own minds and devotional practice that we are fully justified in saying that, practically, he is regarded and worshipped as a god. Indeed they call him sattya deva, a real god. * * * The chief book of the Samaj is called the Deva Sastra, or Divine Scripture, and the teaching, Deva Dharma, or Divine Religion.

The teaching about the guru himself is the key to the whole life of the sect. He is the highest result of the evolution of the universe. He has evolved the highest powers that any being on this earth has ever had. Nay, he possesses in his soul all the powers of the Complete Higher Life and is its highest ideal. Hence many of the titles used of the Hindu gods are conferred upon him. He is Mahamananiya Pujaniya Sri Deva Guru Bhagavan (the Most Reverend, Most Worshipful, Most Exalted, Divine Teacher and Blessed Lord). Since he became the god of the Samaj, he has tended to withdraw into seclusion. He no longer figures in the public life of Lahore. He seldom instructs anyone except his own disciples, very seldom gives outsiders interviews, and delivers addresses only in the meetings of the Samaj. Much is made of the vow he is said to have taken in 1882. Much is also made of his sacrifices.

We also quote from the Punjab Census Report for 1911:

"According to the present teachings of the Dev Samaj the Universe is regarded as eternal, and its constituents —matter and force—are said to exist eternally, undergoing changes and producing, in combination with each other, all animate and inanimate forms. The human soul is considered to be a form of life evolved from the lower ones, subject to the laws of change, like all other objects in the universe, and consequently apt to degenerate and lose its independent individuality or to develop into the highest goal of man's life which is to obtain Dev Dharma (divine life) by spiritual union with the Dev Guru Bhagwan in a spirit of reverence and love. The object of the followers of Dev Dharm is salvation from falling into the downward course on the one hand, and the pursuit of spiritual progress on the other. The degenation is the result of ignorance regarding one's own self, slavery of lower passions, and undue attachment to worldly objects; while adherance to truth, leading an unselfish life, service to others, self-sacrifice and the right adjustment of relations with human beings, animals, vegetables and inorganic substances are the means of rising high. The killing of animals and eating of meat are strictly prohibited. The central office at Lahore is under the guidance of the President-founder. The Dev Samaj is an academy for the evolution of higher life in fit persons. The disciples are divided into various grades of membership according to the stages of development in the attainment of higher life and the degree of their sacrifices for and usefulness to mankind. A vow to be free from the following ten vices is essential even for members of the lowest order:

1. Professional misconduct, including bribe taking.

2. Theft.
3. Suppression of debts or deposits.
4. Illigitimate acquisition of money or property belonging to others.
5. Indolence.
6. Gambling.
7. Adultery, unnatural crime, and bigamy.
8. Use, offer, manufacture, sale or purchase of any intoxicant for intoxication.
9. Flesh eating and inducing or advising others to eat flesh.
10. Killing.

The advanced members set an example of kindness, reverence, gratitude, obedience to constituted authority, punctuality, fulfilment of right engagements, etc., in their lives, and the highest standard of honesty and uprightness of character is demanded from every member. The society now embraces several graduates, magistrates, doctors, pleaders, money-lenders, land-holders, public servants. Several members are said to have returned money, in some cases amounting to thousands of rupees, which they have obtained illegally before coming under the influence of the society.

The small body has done a good deal of work in the advancement of education, and claims to maintain at Ferozepore the only Hindu girls' high school in the Punjab, which actually prepares and sends girls up for the matriculation examination of the Punjab University. They also have at Moga a high school for boys which has a wide reputation not only for secular but also for moral education and is popular even with Hindus who are not among the sympathizers with the Samaj. They also maintain several institutions for the education and moral training of grown-up men, married women and widows, and minor schools for girls and boys where primary education is imparted free. The educational work of this body has from time to time been appreciated by successive Lieut. Governors of the Province and also received recognition at the hands of the late Viceroy of India, Lord Minto. The society has published over one hundred books in Urdu, English and Hindi. A journal in English, one in Hindi, Urdu, and Sinddi are issued regularly.

The activities of the society are not limited to moral and educational work, but they also preach social reform. They are opposed to the purdah system and child marriage (the minimum marriageable age is laid down at 20 years for boys and 16 for girls). Caste restrictions are discarded, inter-dining and inter-marriage among all castes of Hindus are encouraged. Widow marriage is allowed and efforts have been made to curtail marriage expenses. The objectionable system of mourning followed by women (called siapa) has been given up in the families of the members. The Samaj is open to the followers of all religions, but is recruited practically only from the ranks of the Hindus, and although the faith is said to be entirely different from Hinduism yet the members have chosen to call themselves Hindus by religion, in the sense of nationality.

The followers of Dev Dharm number 3,094 according to the sect returns, but there is reason to believe that most of the 818 members shown at Hoshiarpur are Orthodox Hindus, who gave their sect as Devi Dharm which, however, was wrongly entered by the enumerators as Dev Dharm. Local enquiries made in respect of 691 Dev Dharm entries prove that the persons in question were not members of the Dev Samaj, but that

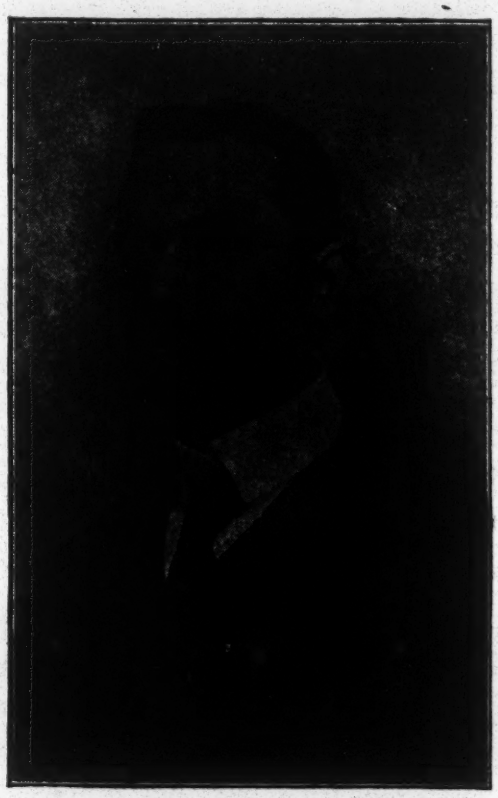
most of them were enumerated on their way to the shrines of the goddesses Chintpurni and Jwalaji, whose votaries they profess to be. Discarding the greater part of the figures of this district the correct strength of the Dev Dharm sect would probably be close to 2,300. In spite of Lahore being the headquarters of the movement, the stronghold of Dev Dharm is Ferozepore. Only two followers of Dev Dharm were registered in 1891, but including members not returned as such, they were not supposed to number more than 12 all told. The figures of 1901 are not available. The increase from 12 to 2,300 in twenty years is quite remarkable. It is, however, feared that the vitality of the movement depends on the impressive eloquence of the President-founder, and that it may not survive him."

THE SWADESHI MOVEMENT.

By B. C. Chatterjea, Esq., Head Master of the Mission High School, Gujranwala.

Let me explain at the outset what the Swadeshi Movement means. Swadeshi is the adjective form of the noun Swadesh, which is a compound of two Sanskrit words, swa meaning one's own, and desh meaning country; hence Swadesh means one's own country, and the Swadeshi Movement means a movement appertaining to or in favor of one's own country. But this term is now commonly used to signify a movement for the use and production of country-made articles, to the exclusion of those of foreign make.

This movement which dates back to pretty remote times is an outcome of patriotic feelings, in as much as the object of it is to benefit the mother country. The organizers and sympathizers of this movement desire that Indians should confine themselves to the use of country made articles. These divide themselves into two parties, one of which wants that the people of this country should take a vow to use country made articles and to abstain altogether from using foreign articles, however much they may be inconvenienced by doing so; the other party advocates the use of country made articles whenever and wherever convenient, without pledg-



B. C. CHATTERJEA, ESQ.

ing themselves or the people at large to use them exclusively. The former, Extremists as they may be called, believe that until and unless people pledge themselves to use country-made articles to the utter exclusion of foreign articles, at all cost and sacrifice, the trades and manufactures of the country cannot thrive and prosper, and so the poverty of the people cannot be removed. The latter, Moderatists as they may be termed, are of the opinion that it will be a great hardship to people of humble means to

be forced to confine themselves exclusively to the use of country-made articles, when articles of foreign make can be had cheaper or of better quality. Both these views involve questions of Economics, such as Free Trade, Protected Trade, etc., which are beyond the province of this paper to discuss.

The Swadeshi Movement originated in Bengal, the richest and most advanced province of India, and spread in a few years all over the country. It created a desire and zeal in many people in favour of the use of country-made articles, to such an extent that they were prepared even to suffer privations and to put up with inconveniences of various kinds, on account of the utter absence of some articles of Indian make, or the inferior make of the articles produced. As sufficient and adequate steps were not taken to produce articles to the use of which people had become accustomed, or to improve the quality of the articles produced, the result was that the zeal of the people in favour of Swadeshism began to wane. It waned and waned, till at last it almost died out, and the people commenced with an abandon to indulge in foreign articles of comfort and luxury. This state of affairs had continued for several years, when in 1905, during the Governor-Generalship of Lord Curzon came the Partition of Bengal. This means the division of the province into two parts, each governed by a Lieutenant Governor. The Partition was looked upon by the people as a great calamity, and it galled them much because it increased the expense of administration, and stood in the way of the union of the people, at which the leaders of Bengal were aiming

An Original Etching by M. Aziz Din, Drawing Master in the Mission High School, Gujranwala. Done at the direction of B. C. Chatterjea, Esq., Head Master.

and for which they were straining every nerve.

When the Partition of Bengal was proposed the whole Bengali race stood up as one man to oppose it. They held meetings in cities, towns and villages, wrote in newspapers to give expression to their feelings and to convince the Government of the unwise step it proposed taking. When all argument and persuasion failed, and the Partition of Bengal was effected without regard to the feelings of the millions, the leaders went about from town to town, and village to village proclaiming Swadeshism, and along with it the boycott of foreign articles. The Extremists and the Moderatists were now merged into one and began zealously to enforce Swadeshism and Boycottism on the people, even College young men and school boys acted as volunteers and begged and besought people not to buy articles of foreign make, but to confine themselves to and to content themselves with country-made articles, however inferior in quality they might be. In some cases they did not even hesitate to use force to prevent men from buying foreign made things. On one occasion the wife of an Indian Professor of the Government College in Calcutta was noticed by some of these volunteers to come out of an English shop. They at once came towards the carriage, made a very respectful bow and addressing her as mother, begged her to destroy the foreign articles she had purchased, some of these younger men being her husband's pupils. The lady without attempting to argue handed over to them the articles, which were at once set fire to on the roadside by the volunteers. (See illustration.) There is also an instance of a hackney carriage driver who turned out of his carriage a passenger who smoked a cigarette, declaiming fearlessly that he would not serve any one who smoked a cigarette as that was of foreign manufacture.

At this stage the Swadeshi Movement assumed a revengeful aspect, and attained its full force in Bengal. The Bengalis being the intellectual leaders of the whole country, it began to spread from this province to all the different parts of India. The object was to produce appreciable difference in the British trade in India, at least in Bengal whence fifty crores of rupees (about sixteen and a half million dollars) went out to England every year for piece goods, shoes, etc., so that the British public might pay heed to the appeals of the Indians, when their own pockets were touched, and might try and prevail upon the Indian Government to set aside the Partition of Bengal. During this period the Swadeshi volunteers went to excess in some cases and put the people and themselves to unnecessary trouble. People throughout Bengal observed the Partition day as a day of mourning, because the Partition was looked upon as a great national calamity, and on that date year after year they renewed the vow they had taken on the Partition Day against the use of foreign articles. This was continued till the Partition of Bengal was set aside on the Coronation day in India of the King-Emperor, George fifth, December 12th, 1911. The leaders in Bengal on this occasion delighted themselves by saying, "The blunder of the Government is the birth of the nation," because this Partition question created two things in Bengal—the union of the people, and also the spirit of self-help among them.

The primary object of the Swadeshi Movement is to bring happiness and wealth to the Indians, and to save the hungry masses from what Mr. Bryan

calls the peace of the grave. It is in Swadeshism that the cradle of a new India can be seen. It received an impetus from the Partition of Bengal, and the people of Bengal are supposed by the people of the other presidencies of India to have applied the life giving spark to the submerging spirit of Swadeshism.

The implication of the Swadeshi Movement with politics was rather an unfortunate accident, as it was properly speaking the outcome of the natural desire of the people to nurse their own industries which the Government of India with their Free Trade principles are unable to protect.

The Swadeshi Movement has accomplished its object in the following way: The young men of India are now taking in large numbers to industrial pursuits; they are qualifying themselves for their different callings in the national institutions which have been recently opened in different parts of the country. The most promising feature in the movement is that it has brought the masses and the educated classes together, as it promises to the artisen and the labourer some mitigation of the chronic poverty in which they are now steeped.

CHILD AND WIDOW MARRIAGE REFORM IN INDIA.

By A. Nundy, Esq., Bar-at-Law and late Government Advocate.

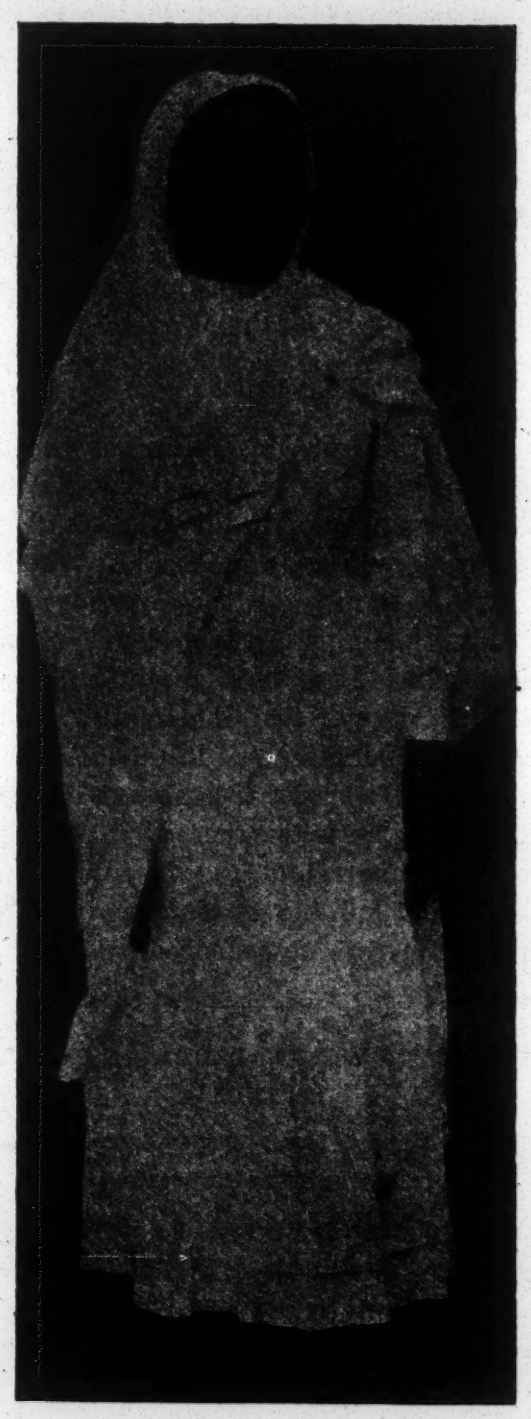
The people of India do not constitute a single nation, but are composed of heterogeneous classes, diversified in origin, in language, in social customs, and in religious sentiment and ceremonials. And this diversity is perhaps more conspicuously displayed as regards the rules which regulate their marital relations, of which such a variety can be found as is unknown in any other part of the world.

Polyandry, or the right of a woman to have more husbands than one, can still be noticed among some of the aboriginal tribes of India. In the Himalaya mountains we occasionally come across four or five brothers who have a common wife, and the artizan class of the Nayars of Malabar allow brothers and male relations of blood to have a joint marital interest in a woman. The girls among the Todas of the Neilghiries marry two or three husbands, and the Nayars of Cochin contract engagements with girls of their own class, when the latter are ten or under ten years of age, who, however, continue to live with their mothers, and receive as many lovers as they please, provided they belong to the Brahman or Nayar class. As may naturally be supposed where polyandry prevails no man knows his own children. Hence succession to property devolves in the female line, and goes according to the sister's son, and this applies even to the Raj of Cochin and Travancore.

Taken in its legal aspect, polygamy is permitted to the bulk of the population of India, for the restriction to one wife at a time is only obligatory on Christians, Brahmos and Parsees. But under the influence of British rule and the introduction of European civilization monogamy is gradually making headway, and among the educated classes it is considered a matter of reproach to have more wives than one. Legislation in this respect can do nothing, for it is sure to be resented by the people affected by it, and the British Government is over scrupulous in interfering, or even seeming to interfere, with the social customs of the people. There have been one or two instances where a particular community has asked for

special legislation for its benefit, and the Government has acceded to its request. Thus the Legislature has inervened in the case of the Brahmos, who are an offshoot from the Hindus, and stand in the same position as Unitarians in Europe or America. Not only is polygamy penalized among them, but the minimum age at which a girl can be married is fixed at 14, whereas even among Christians it stands at 13. The Hindus and Mohammedans and the aboriginal inhabitants, who after all compose the people of India, can give their children in marriage at any time during their infancy, and in spite of the strenuous efforts of Social Reformers, there seems no immediate prospect of any relief being given in this direction. Here again education is making a silent revolution, for apart from any legislation the age of marriage of both boys and girls is being gradually raised amongst the educated classes, who are recognizing the advantage of postponing the giving of a girl in marriage till at least she has attained the age of puberty.

As regards the ceremonies necessary to constitute marriage there is also to be found a great divergence, ranging from the most elaborate ritual to practically no special observance, civil or religious. A couple stand up together as husband and wife, and this according to their custom is recognized as a legal union. With the high caste Hindus marriage is reckoned as a sacrament, and is usually attended by the most elaborate ceremonies, but as this community is composed of a variety of castes and subcastes, and an aggregate of families who have assumed the name of Hindu, and have really nothing in common with each other, there is an extraordinary diversity in the ritual essential for contracting a legal union. Amongst the higher castes of Hindus, who claim to be of Aryan descent, the chief contract consists in the gift of the girl by the father and her acceptance by or on behalf of the husband. At the religious ceremony a Brahmin priest officiates, and the



This young, beautiful girl is a type of the future womanhood of India. She has had Christian training in our mission. Her name is Elizabeth Campbell.

essential part of it consists in the bride and bridegroom walking seven times hand in hand round a burning fire. The lower castes who have been recruited from the aboriginal classes, have each a distinctive usage essential to constitute a legal union. In the Tipparah Raj the chief ceremony consists in the worship of the goddess Tripura and the taking of santi (holy water). Among the agricultural classes of Assam the interchange of the pan leaf (betal) constitutes the ceremony of marriage, and the tearing of a pan leaf by the husband and wife indicates dissolution of the union. The Santals paint the bride's brow with vermillion, and when she has partaken of the family meal she becomes a member of the husband's family. Among the Jats of the Punjab a marriage contract is formed by the bridegroom throwing a piece of cloth round the bride's neck; while with the large submerged class of the Chamars the necessity of any ceremoney is often dispensed with and the fact that a couple live together is reckoned a legal union. The Mohammedans look upon marriage as a purely civil contract, the essence of it being the consent of the two parties, given by themselves in the presence of two witnesses, if they have attained the age of puberty, or by their guardians when they are under age.

As regards the re-marriage of widows there is as great a diversity. The higher castes of Hindus neither permit a dissolution of the marriage, however flagrant be the misconduct of a husband or a wife, nor do they permit a widow to re-marry. And as there is no limit placed on the age of marriage it follows that there are millions of child widows scattered all over India, and as many millions of young women whose wedded life has extended over a period of a year or two and who are precluded from contracting another marriage. Among the lower classes of Hindus widow marriage is, however, permitted, but it is a peculiar feature that if a particular caste wishes to raise itself in the social scale one of the methods it adopts is to proscribe such marriages. There are in fact two hostile forces at work at present. The social reformers are busy advocating the cause of widow re-marriage and now and then achieve a signal success in securing the marriage of a child widow, but this is more than counterbalanced by bodies of men belonging to the lower castes adopting the rigid rules of the higher castes, which entirely taboo such marriages. In the Punjab custom allows a considerable amount of laxity in this respect, and even respectable families allow a form of pat marriage which is legally recognized, though not considered socially very reputable.

As an instance of how evil associations contaminate people it is to be found that though with the Mohammedans widow marriage is permitted, yet a large section of this community discourages such unions, having been corrupted by ideas borrowed from the Hindus. In spite of its reluctance to interfere with the social customs of the people the Government has done something to mitigate the unfortunate condition of widows. So far back as 1856 it passed an Act legalizing the marriage of such Hindu widows as were held incapable of contracting a second marriage and removed the bar of illegitimacy from their offspring, though at the same time it deprived such a widow of the right of inheritance to her first husband's property. But as a matter of fact this Act is practically a dead letter, for considering the large number of widows to whom it was in-

tended to give relief it is but rarely that advantage is taken by them of the provisions of this Act.

It is, however, a significant sign of the present time that the Government is being charged with timidity in its desire not to legislate in respect to social matters. Considerable pressure has to be brought to bear on the official mind before it can be induced to interfere with the time honored customs of the people, however repugnant these may be to Western ideas. A striking instance of this may be found in the Malabar Marriage Act, which affects a populous region in South India about 400 miles in length and 30 to 40 in breadth. The people are a warlike race and education is more wide-spread than in other parts of India, and a larger number of them are members of the learned professions. Yet among these people there was no recognized tie binding husband and wife. As a matter of practice a couple lived together, but these unions were not accepted as marriages in any court of law, and could be terminated at will by the parties concerned. The people taken as a whole did not consider there was anything immoral or objectionable in such relations between a man and a woman, any more than that there was anything indecent in a woman going about in public with the upper part of her body uncovered, which is the prevailing custom in this part of India. Anyhow under the influence of English education and the contact with Western civilization for nearly a century a considerable minority of these people came to the conclusion that the Government should legislate to legalize such unions. After an agitation extending over a number of years, and after many official rebuffs, they succeeded in getting the Legislature in 1896 to legalize such unions under certain conditions. But it is a curious fact that these conditions are seldom fulfilled, as the people generally, and especially the women, seem to prefer their liberty of action, and do not like the departure in the law of inheritance which follows the new legislation. This in a way justifies the attitude of Government and what seems to be its reluctance and timidity in dealing with social matters.

Greater success has, however, attended another measure applicable to the whole of India and which at one time convulsed Hindu society into a violent agitation for and against it. It has been noticed above that except with Christians and Brahmos there is no restriction as to the age at which a girl can be given in marriage. When she is of tender age its consummation is postponed to a later period, presumably till she attains her puberty. But so careful was the Government as to the susceptibilities of the people that in the Penal Code of 1860 the age of ten was fixed when a husband having intercourse with his child wife was absolved from any penalty, even though he thereby caused her injuries so severe as to endanger her life. It was not denied that in some instances fearful outrages were committed by brutal husbands on their child wives, and in a great many others, disastrous consequences followed such a union. Their health was often undermined, their children were frequently weak both physically and mentally, and a successions of such generations meant progressive degeneracy and imbicility of race. To provide against such a lamentable state of affairs an agitation was set on foot asking for the intervention of Government, and some went so far as to suggest that the Legislature should fix the minimum age of marriage as it has

done in the case of Christians and Brahmos, and failing this that it should penalize intercourse with a wife or any other girl under a certain age. This gave rise to a violent controversy. The right of Government to interfere in such matters was hotly contested, while there were others who disputed as to the age to be fixed by Government in case it should decide to take any action. The Government finally declined to interfere with the age of marriage, but by Act Ten of 1891 what has been called the Age of Consent was raised from ten to twelve years, that is intercourse with a girl under that age rendered a person liable to criminal prosecution.

IN ALL NON-CHRISTIAN LANDS WOMEN ARE THE BURDEN BEARERS.

In some quarters Government was blamed for not striking out a bold line by fixing thirteen as the age of consent, but there were several considerations that had to be taken into account. It was desired to avoid greater odium than was already aroused by the decision to legislate on such a contentious matter. For some regard had to be paid to the plea, advanced in perfect good faith, by a certain section of the people that the raising of the age to thirteen would lead to immorality on the part of girls. And if we bear in mind that in certain European countries such as Spain, Portugal and Switzerland, twelve is recognized as the minimum age of marriage for girls, and in Turkey it is allowed on the attainment of puberty, we cannot be surprised at the action finally taken by Government. This was done on purely humanitarian grounds, and avoided any semblance of hurting the susceptibilities of those who urged that their scriptures enjoined that a girl should cohabit with her husband as soon as she had attained her puberty. Government presumed, from certain statistics that had been collected, that twelve is

the average age at which maturity is attained, and not ten, and adopted its legislation to suit this physiological fact. It is recited in the preamble to the amending Act: The limit at which the age of consent is now fixed (i. e. ten years) favors the premature consummation by adult husbands of marriage with children who have not reached the age of puberty, and is thus, in the unanimous opinion of medical authorities, productive of grievous suffering and permanent injury to child wives, and of physical deterioration in the community to which they belong. But it is urged that this legislation does not protect girls who do not attain their puberty till thirteen or even fourteen. This is no doubt true, but ordinarily no consummation of a marriage takes place before the attainmen of puberty, and by far the bulk of the people delay this for a year or two after a girl is of mature age. On the other hand in those parts of India, consummation takes place soon after the attainment of puberty the latest legislation has afforded protection to those girls who attain puberty at eleven years of age, and some even at ten.

Indirectly the raising of the age of consent has been productive of much good. It has done what legislation refused to do. All over India it has gradually but surely raised the age of marriage, and we do not hear of so many infant marriages as we did a few decades ago. Marriage before puberty still very largely prevails, but the religious sentiment that consummation must immediately follow puberty has received a serious blow, in spite of the protestations of Government that it had no desire to interfere with any social customs which had their basis in religion. As a matter of fact a certain proportion of girls in the warmer parts of India do attain puberty before twelve, and legislation has made it penal to have sexual intercourse with them. Thus the religious sentiment has in certain cases to be suppressed, with the result that the necessity for a very early marriage is losing its force. Of course, education must also receive the credit due to it, as also the persistent agitation of social reformers. So that if the change in the attitude of the people continues to be as progressive as it appears to be at present we shall attain the desired end without Hindu society being again convulsed by the adoption of more stringent methods. Social reformers are entitled to every encouragement in their propaganda of reform, but when they ask for a Civil Marriage Act applicable to the whole of India and not to a special community they ignore the fact that India as a whole does not demand any legislation on the subject of marriage. Indeed it would fiercely resent any such attempt on the part of Government. Then again piecemeal legislation which would be confined to a particular part of India is also not practicable in the absence of a complete unanimity of the subject, for however forward the social reform movement may be in the Bombay Presidency, it cannot be said that the bulk of the community, or any special caste is entirely for it.

As regards the re-marriage of widows it is a matter of much regret that but little advance is being made owing to the action of several forces. Religion being the basis of all Hindu customs the re-marriage of widows is prohibited to the higher castes on the authority of the Hindu scriptures. But their own writers of repute have pointed out that in ancient times such marriages were permitted and that in these scriptures the most contradictory views on this subject

are to be found, and some of the most important texts have been misinterpreted and distorted. Then again the attitude of these widows offers a serious obstacle to reform. They usually exhibit an absolute devotion to the Hindu religion, and are most scrupulous in the observance of the various ceremonials. To such the idea of a second marriage is repugnant, believing as they do that it is strictly forbidden by the tenets of their religion. It is not many decades back that Sati, or the self-immolation of Hindu widows on the funeral pyre of their husbands was prevalent among certain classes, and even at the present time we hear of cases where widows commit suicide after their husband's death. The Government prohibited Sati in the year 1850, and made those abbetting widows liable to a criminal prosecution. Some widows were no doubt actuated by religious fervour, for a death of this kind was implicitly believed to open a straight path to heaven, but very many preferred to end their lives in this way rather than spend a lifetime in degredation, misery and servitude, often deprived of sufficient food, keeping frequent fasts, wearing coarse apparel and becoming a household drudge in the husband's family. It may be wondered why in such circumstances widows do not seek relief by finding a home elsewhere, but this is precisely what is denied them. Their parents are unwilling to receive them, apprehensive of public opinion which would condemn them for a breach of social customs, and even if they were willing to contract a second marriage how can they secure a husband when they lead a life of seclusion, and intercourse with strangers is forbidden them. Besides this no orthodox Hindu can marry a widow, for except within a narrow circle the Social Reformer has no adherents, and the re-marriage of widows, except among those castes whose customs permit it, is very much where it was a hundred years ago. That a good many widows should under these circumstances lead an immoral life or form illegal connections should afford no matter for surprise.

But the most serious obstacle in the way of reform lies in the apathy of the educated classes, who are indifferent to the misery and degradation to which widows—often child widows—in their families are subjected. It is a curious fact that those who are now clamouring loudly for enlarged political rights and for the introduction of self-government in India are the most backward in their desire for social reform. Bengal stands foremost among those who are fighting for political power, and yet child marriage and the absolute prohibition of widow marriage is more prevalent there than in any other part of India. The social reform movement has practically no footing in Bengal. The man who is eloquently discoursing on the political disabilities to which he is subjected, and vehemently demanding that his voice should be heard in the Councils of the Empire has probably one or two child widows in his house whom he would rather see dead than re-married, and at the same time he raises no objection to girls in his family of ten or twelve years of age being given away in marriage, while if he becomes a widower at the age of fifty will promptly take a girl of twelve for his wife. Such conduct seems at the first sight to be callous and cruel, but may be he is a kind and tender-hearted man who is a victim to the tyranny of caste rules. Then again it often happens that in family matters he is the last person that is consulted, ex-

cept as regards opening out the purse strings, for his wife, his mother or his grandmother do precisely what they like, and he would indeed be a bold man who would demur to what they desired to do. No reform in matters social is possible until education has broadened the minds of the women. Here we decidedly notice a hopeful sign, for female education under the fostering influence of missionary ladies and others interested in the advancement of women in India, is certainly progressing. Besides instilling liberal and humane ideas in their minds it is opening up a channel for the employment of many an unfortunate widow. If social reformers were to concentrate their efforts in this direction the goal they are aiming at would sooner be reached, for women, when they are educated, would be a powerful instrument for advancing the general condition of the country.

Foot-note to the above by the editor:

From the report of the 29th session of the Indian National Social Conference held on December 30th, 1915, and published in the Social Reform Advocate of Madras, we learn something of the advance that has been made in the matter of Social Reform, and of how far it is supported by public opinion.

In the course of his speech of welcome to the delegates Sir N. S. Chandavarkar said, "In spite of all the difficulties they had to fight against the cause of social reform was moving onwards. He would ask them to note the signs of the times in this fact that they had that day a large assembly of ladies who formed the pivot of social reform." Continuing he said, "Even more important than the question of caste reform was the question of the education and enlightenment of their womanhood. It was women who really formed the founders and saviours of their society. There was a time in the history of the social reform movement when social reform meant only widow marriage. That was so because of the agitation carried on by those two stalwart reformers, Pundit Vidyasagar of Bengal and Pundit Vishnu Shastri of Bombay. But when people found that notwithstanding all the active efforts of these two veteran reformers widow marriage did not make as much progress as it was desired, it was thought it would not make any progress as long as women were not educated. The question of female education was raised in 1867 by Miss Mary Carpenter, and at that time widow marriage and female education became the programme of the social reform movement. It was then found that female education was not advancing because the girls attending schools left them after their marriage. So the marriage question was taken up and in this connection they owed a debt of gratitude to the late Keshab Chandra Sen. Subsequently it was found that marriage reform, too, would not advance until the question of caste was taken up, and they now found the question of caste on the programme of the social reform movement."

Professor Dhando Keshao Karve, of Poona, who is well-known for his advocacy of female education for his country-women, was elected President of the Conference.

Among the resolutions presented to the Conference and passed were the following:

"That in the opinion of this Conference the system of caste as it prevails in the Hindu community constitutes serious obstacles to the growth of a sound, social, industrial and national life. The Conference therefore urges upon Social Reform Association, as well

as individual workers, the necessity of sustained endeavors for the abolition of caste by such measures as inter-dining and inter-marriages."

"That in the opinion of this Conference the decline in the opposition to the widow marriage movement is a hopeful sign of the times and the Conference urges upon the Social Reform Associations the necessity of an active propaganda on the subject with a view to enlist the practical sympathy of the people."

"That this Conference resolves that the Government of India may be approached by the General Secretaries of the Conference for the purpose of the introduction and passing in the Imperial Legislative Council either of their own motion or on the initiation of a non-official member, of a Bill for declaring the validity of inter-marriage amongst Hindus irrespective of caste, and without, in any case, the obligation to make any declaration as to the religious faith of the parties as required by the special Marriage Act (No. III of 1872)."

"That in order to raise the status and position of Hindu womanhood, this Conference is of opinion that: (1) The evil custom of early marriage should be abolished and the marriageable age in the case of girls should be raised to at least 16 years and (2) That the practice of pardah and enforced dowries at marriages should be abandoned."

"This Conference urges upon Government the necessity of providing in the Bill that the age of consent be raised from 12 to 14 as against strangers."

OUR SOCIAL STATUS.

An Essay Written by a Student of Gordon College, and Read at the Literary Contest.

Gentlemen, it is an extremely humiliating fact that our best and ablest men are slaves to custom and superstition. They are unable to act according to their conviction and are obliged to preach one thing and practice another, because the cursed fiend of custom constantly stares them in the face. We are literally crumbling under a slavery which no legislature can prohibit and no Government can eradicate. The cruel tyrant of custom is sucking the very life blood of our society. We may rest assured our hopes are doomed to end in disappointment, our endeavors for progress are destined to be fruitless, and our very successes here and there are bound to result in failures.

Let us contemplate—to begin with—the time-honored institution of infant marriage, of which we enjoy the exclusive monopoly in this wide world. Marriages of boys and girls who have not arrived at years of discretion and cannot understand the responsibility of the act to which they are subjected! Marriages of little children in cradles performed to please old parents or to satisfy the last request of a dying relative! Marriages with this remarkable feature about them that you do not marry because you love, but have to love because you marry! Gentlemen, our marriage is altogether an original conception which is only puzzling to the foreigners. It is impossible to imagine a greater enemy to progress, or a greater hindrance to happiness than the millstone our young men find, early in life, tied to their necks. It is impossible to find a baser bond of slavery than the indissoluble union for life, of a husband and wife that have not married each

other. It is impossible to conceive of a more brutal, a more heinous traffic in human life than the gift, rather the sacrifice of a blooming young girl to an old man with one foot in the grave. Gentlemen, many of our unions are nothing but milk and water unions, all nice and pleasing except to the taste.

How tender women can stand such a spectacle is beyond my apprehension to perceive. Is there nobody to heed the cries and panting of those who are subjected to such a cruel operation in the very face of their guardians and protectors? Is this humanity? Is this civilization? Is this the glory of our education? But alas, those witch-mothers have cast their spell over poor India to her grievous ruin.

But this is not all. You must have often heard a class of society exclaim in mournful numbers, of course, that woman is made inferior to man in physicial, mental, and moral aptitude, that nature designed her not man's equal but his subordinate, and that the ultimate and immediate well-being of society is best furthered by the subjection of woman to the will of man, and not by her emancipation. Liberty, they say, is good for all except women. But this notion has its root deep down in despotism and is not without a stamp of barbarism about it. We must not neglect the other class of men, who say that since knowledge is power, and power may be so often in danger of being abused, woman will get the upper hand of man and will undermine his authority, and thus will gradually destroy the foundations of home life. What has all this resulted in? Deprived of all education, confined within the four walls of the house, seeing little of the world, knowing little of it, immersed in superstition and oppressed by custom, our women—to our shame—are really no better than our slaves. Whether from a feeling of jealousy, or from a desire to shield them from the ravages of Mohammedan conquerors, we imposed upon our women restrictions and customs which have degraded them to their present condition. And now unable to protect themselves and unfit to assert their rights and elevate their condition, our women—permit me to say it—gentlemen, are no better than our cattle, and verily have we become cattle dealers and cattle owners. We have degraded our women to what they are and they have degraded us and our society. For as the poet says truly:—

"The woman's cause is man's, they rise and sink
Together, dwarfed or godlike, bond or free."

Some of our matches are nothing but Lucifer matches which ignite at the merest rub. How wonderful it is to behold, that at an age when the children of other nations are engaged in play and study and hardly think of marriage, our girls and boys are widows and widowers. So long as our marriage custom remains unaltered, so long as we must marry our girls before they reach the age of discretion, so long as we prefer widowhood to maidenhood, so long there is no hope for reform and progress, no hope whatever for our country.

Then let us glance at the condition of our women. A socialist says: "Throughout the social and political upheavals that humanity has witnessed and throughout the march of human evolution, woman has kept her ground; she has stood like a weather glass recording the degrees of human civilization and like the polar star has guided the footsteps of misguided humanity." Yet with all this the woman question in

India is one of the most neglected items of reform movements.

Gentlemen, our society is unfortunately overburdened with evils. Our moral sense is so much mortified that we hardly realize the sins we commit against those dearest and nearest to us. Do you think, gentlemen, I am axaggerating? Do you think we do not sin against woman from her birth nearly to her death? Weigh the matter on all sides, and then say if you are just to womankind.

Justice indeed! Why, our little ones are barely a few months old when we are upon them with our brutal torture. Have you not seen little babies writhing under the agony of pins or needles passed through their tender ears or noses? Not less than sixteen to eighteen holes are made, and I should like one of you to undergo the same operation to realize the suffering of the little ones—the future mothers of the nation. Have you not seen their young eyes full of tears at every prick of the torturing pin in the delicate cartilage?

True words and solemn! We have made our women what they are and we are reaping the fruit. Girls that are elsewhere allowed to enjoy, like boys, the blessings of a liberal education in literature, science and art, and full freedom from handicapping restraints, are cramped and subjected to a system of social restraint and artificial restriction amongst us. Like the Chinese foot they are not allowed to grow beyond a certain standard, if there be any. Woman that elsewhere is to man a source of happiness and delight is amongst us a source of anxiety and misery. A wife, designed as a helpmate to man in life's journey, is amongst us a source of hindrance and burden. Where is the wife amongst us that is a true partner with her lord in joy and sorrow? Where is the wife that makes home a heaven on earth—a source of sweet delight which drives dull care away? Where is the wife of the Mahabharata—

"A companion in solitude, a father in advice,
A mother in all seasons of distress."

Indeed we have no wives but women, no homes but houses. For how can we boast of wives and of homes, we who cannot meet in our families, men and women, to dine together or to converse at one common plate, we who can tolerate our wives dining after we have done, and often from the soiled loaves served for our plate? How can we boast of wives and of homes, we who are ashamed to address our wives by their names or address them if at all, in no better or more endearing style than we do towards menials? Truly brethren, our treatment of our wives and our women is a disgrace and insult to humanity.

And what about our widows? One shudders to think of them. The child widow is the unique product of the Indian soil, unknown in the other parts of the world. At present there are over seven lakks of child widows in India. To what can we attribute this if not to the pernicious habit of infant marriage. In Bengal among the Brahmins, they say, it is not unusual for a man to marry a dozen or twenty wives. One or two are said to have married as many as a hundred. Just fancy, gentlemen, a hundred widows, a hundred child widows, possibly, hanging on the death bed of one single individual. How horrible, how cruel! And of all the sorrowful and sad conditions of human life that of the Hindu widow is the most miserable and most pitiable. Divested of her valuable clothes and jewels, deprived of her beautiful looks, subjected to fasts and penances, regarded with

suspicion and looked upon even by her own parents and brothers as an inauspicious being to the Hindu, death would be a thousand times more welcome to her than her wretched existence. Gentlemen, my tongue fails me on this subject, it is too solemn, too real, too true to need any description. Let me only say this, until we do all in our power to rescue our widows, until we make marriage as accessible to them as to our widowers, we must hide our heads in disgrace and in shame.

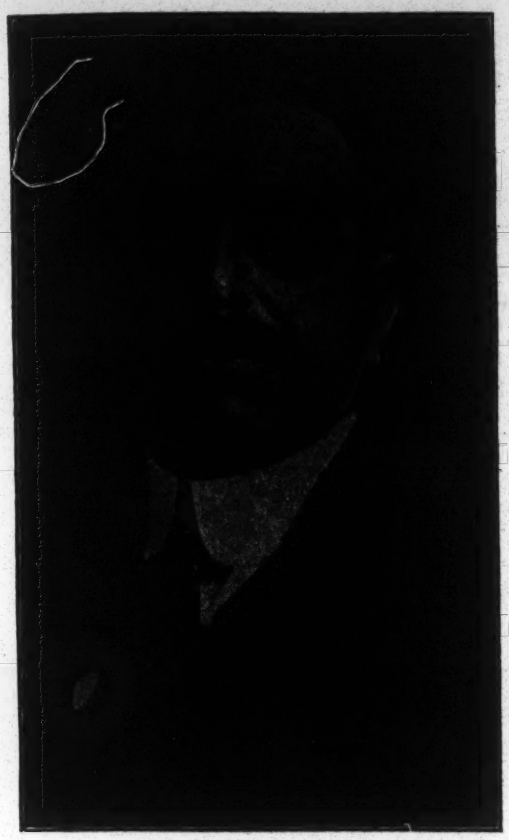
Now brethren and countrymen, will you not awake betimes and save your women and posterity. Millions of your girls are sacrificed every year at the altar of infant marriage. Millions of your child widows are groaning under the crushing weights of custom. Millions of your air-tight ladies are crying from within the stone walls of ignorance and superstition. Will you not open your eyes and ears? Will you not open your hearts? Will you not shake off the iron fetters of custom? Will you not throw to your women equal opportunities with yourselves, which will not only uproot the selfish propensities, the self-worship and the self-reverence which exist among you, but will also enable them to have in themselves resources of personal happiness and to command personal respect and esteem. Will you not grant them a free use of their faculties by opening to them the self-same field of occupations, for you will not only turn them into rivals of you the sterner sex and drive them into competition against you for University honors, for civil and other public functions and for distinction in many walks of life which you now monopolize, but will also double the mass of mental faculties available for the higher service of humanity? Will you not give them a free, liberal education which will make them, not only a bundle of accomplishments and entertaining companions, but will render them true partners in life of their husbands, with an opinion more beneficial and influential upon the general mass of human belief and sentiment, and generate true sympathy and a real companionship which will lighten the most difficult task in the world? Brethren will you still be indifferent? Dutiful sons of India, hear ye not the wail of your mother? Wake up! Wake up and combine! Combine and lead a crusade against the tyranny of custom. Let us all join our voices and frankly proclaim to the Indian girl:

"Here child of God, take this key to the portals of knowledge, it belongs to thee by right of birth. Enter then fearlessly and behold the beauty and the joy it reveals. Do thou also find books in running streams, sermons in stones, and good in everything. It is thine heritage."

Onward! onward let us march, let freedom be our cry, freedom of thought and freedom of action. Remember! Freedom like mercy is doubly blessed, it blesseth him that giveth and him that taketh.

THE AGA KHAN.

India has hundreds of religious sects none of which appear more curious than that headed by H. H., the Aga Khan, for his following is made up not only of Mohammedans, as we should naturally expect, but also of Hindus and Sikhs. The Government Census Report throws some light on this strange situation. An analysis of this following in the Punjab shows that this sect has its members mostly from among the jewelers, goldsmiths, and silversmiths, and that the reason for their following the Aga Khan



HIS HIGHNESS THE AGHA KHAN

Whose great loyalty to the King is well known, has offered his services for the war in any capacity. His great influence is stated to extend over about fifty millions of people.

is purely selfish based on a religious superstition of the trade. The goldsmiths were formerly followers of the Shah Shamas Tabrez of Multan who was supposed to control their enemy, the sun, and thus protect them in one of the important practices of the guild—the debasing of their wares—which was carried on at night. They now look to the Aga Khan, the Imam of the Ismailiyah sect of Mohammedans, as their leader. They believe him to be one of the incarnations of the Hindu trinity with a control over the sun, and his blessings are believed to be very efficacious in enhancing the illicit gain in the customary practices of the guild. In ordinary life the followers of the Aga Khan usually pass as ordinary Hindus; their connection with the sect is kept secret as in Freemasonry. The orthodox Hindus look down upon them as subverters of the faith. The census report shows members in all parts of the Punjab to the number of about 1500 but it is very probable that the number is larger and that the secret nature of the organization has kept many from being reported. The following around Bombay is much larger.

The Aga Khan is not only a prominent man but an interesting character as well. He is believed to be a direct descendant of Mohammed and his wife Fatima and also a member of the royal family of Persia. His grandfather, Aga Khan I, held the position of Governor of Kerman, a large province in Persia, until he incurred the mortal displeasure of the Emperor, Fateh Ali Shah. He fled to Bombay where he was looked upon as the spiritual leader of the Ismailiyah Mohammedans, but, it is said, was better known by the English for his doings on the turf. Aga Khan I, his son, and his grandson have shown their loyalty to the British time after time in fighting for them and using their own powerful influence in checking Mohammedan fanaticism.

The present Aga Khan III has had an advantage over his father and grandfather in having both an Oriental and European education. He is now forty-one years old. He was a member of the Imperial Legislative Council under Lord Curzon. In 1897 he was honored with the title K. C. I. E. and he has been recognized by both the Emperor of Germany and the Sultan of Turkey. He was one of the founders of the All-India Muslim League, one of the promoters of the Hindu University which has recently been provided for, and has taken an active interest in the educa-

tion of the sixty-six millions of Mohammedans in India of which 93.1 per cent. of men and 99.6 per cent. of women are illiterate. His broad education and extensive travel and the whole of his time are devoted to the interests of his followers. At present a large part of his time is spent in England.—Bibliography, Encyclopedia Brittanica, 1911, Census Report for the Punjab.

HOW ATMA DEI FOUND THE GOOD PHYSICIAN.

The True Story of a Hindu Home.

By Mrs. W. T. Anderson.

A bright-eyed little maiden is Atma Dei. Her body is undersized and slight, but her face is intelligent and attractive. As she steps about her mother's courtyard at her morning tasks of sweeping up the light litter, we notice she drags

ATMA DEI

her right foot badly. She is lame, this an affliction to a child who wishes to be active and free. Being peculiar, engenders sensitiveness of which we note traces in her countenance; but for this little Hindu girl it proves not altogether an evil, for her mother and grandfather considering this said, "Our family though an honorable and ancient one is poor, this little daughter thus physically handicapped, will not be sought in marriage. It will be well that she be taught to read fluently that this defect may be made up by some mental attainment and grace. Thus may our honorable name escape being dragged in the dust by some unworthy alliance we might find ourselves compelled to make."

So Atma Dei went daily with a score of other little slender slips like herself to the Pandit's school in a nice protected corner of a near-by street, just where the fine old banyan tree spreads its welcome shade and hangs its fringe of myriad rootlets in air reaching for mother earth. There, seated tailor fashion upon their narrow strip of palm-leaf matting, their little bodies bending backward and forward in a rhythmic swaying motion, and their voices blending in a sing-song droning, rivalling the sweet twitter and call of scores of bul-buls and minas in the branches overhead, they repeat over and over the names of the queer, many-pronged letters of the alphabet. Glance at their primers. They are composed of small spaces like flower beds marked off in front of each one upon the ground. Here in the dust the little Pixie-like old Pandit has written their lesson. Thus in time they go on from this to the recognition of the words in their sacred books and scriptures. In these countries which have only false religions, and books which speak no message of hope or love, here, the ability to read these, whether understanding a word or not, this, especially for a woman, is education. They have no progressive legislatures here to pass laws excluding their Bibles from their schools!

So Atma Dei was educated. She could read both Sanskrit and Hindi, the latter of which she also understood. And the

plan was successful. A marriage was negotiated with a family of wealth and standing in their caste. The gay, all-week wedding with its garlands of jasmine and roses, its band music and fireworks, scores of new silk and velvet garments, profusion of costly jewelry in real gold and precious stones, the event of her childhood—for child she was—is past and her new life in the new home begins.

Girls in India are confessedly not up to par, but Atma Dei being the only sister of nine brothers had been much loved and petted. She missed these brothers and her indulgent, inane little mother, but she was also happy in her new home. Her care-free "little husband no bigger than your thumb" who was still a regular attendant in the fourth grade of the local school, was a nice enough boy to play with, and that was all he seemed to her. Her "in-laws" were not the ogres and ogresses that they truly are in many homes in India, but indulgent and easy going, requiring nothing but what caste rules dictated. She had a nice home with every comfort and many luxuries. Many servants waited upon her, and the homely little tasks she was accustomed to perform for her mother were not now required of her.

Atma Dei had always wanted to learn to cook, as children usually are most keen upon the thing that is forbidden them. An unmarried girl in their caste may never handle any food but her own, as a virgin's touch is polluting. Even her father and mother may not take a morsel or a sip of water from her hands. But in the new home cooking the meals was supposed to be beneath the dignity of one of the household and must be left to servants.

She had one duty, however, that of attending upon the shrine which occupied a prominent place inside their courtyard. There morning by morning she made the offering; that done, all her day's work was done. Oh the oppressive inanity, the colorlessness, the dead level of the life of inaction gentility forces upon the women of the East! Nothing to do, nothing to see, nothing to think of. In the first energy of youth all this is most distasteful, but as they realize it to be the badge of their position, it becomes their pride. We sometimes wonder at their inertia, of mind and body, but it is the only thing left them to glory in! And those very indignities which jealous man has forced upon her, the closely latticed window, the confinement behind the purdah, the trammelling, all-enveloping veil for going abroad, and the life of dead nothingness, instead of remaining always hateful to her, she, poor thing, comes to regard them as her ornaments of distinction, and hugs the chains which bind her.

Thus in Atma Dei's new home her life current seemed to flow smoothly enough, but there was an undercurrent of restlessness and dissatisfaction. It had entered her life while she was yet under the parental roof. I will tell you of it.

She had accompanied her brothers' wives to one of their many, constantly recurring holy festivals, in which the wonderful miracles of some of their three hundred and thirty million odd gods and goddesses are celebrated. They had paid their respects at the various shines, given their offerings to the hordes of holy (!) men, and bought some trinkets and gee-gaws which they were preparing to take home with them. A small tent stood a little apart, a man was offering books and booklets for sale, "One a penny, two a penny, priceless though they are!"

"Let us see the books and buy one" said Atma Dei, pausing.

"Indeed, indeed, no! Come hurry away. That man is one of the despised sect called Christians who have unworthily left the ways of their fathers to follow strange ways."

"The books he sells are full of lies and traps for the unwary. Even the touch of them brings a curse. Come let us speed home!"

These and many more such exclamations came in chorus from all her companions. Accordingly they hurried away from a neighborhood so polluted and dangerous. But Atma Dei, opportunely, had trouble with her shoe and lagged behind. The others were soon swallowed up of the crowd. She stepped back and rather timidly asked for and obtained a little red book, paying for it one-half cent. It was the Gospel of Matthew in Hindi. Concealing it in the folds of her garment she hurried away to overtake the others whom she found near the exit awaiting her. She easily excused the delay by referring to her refractory shoe, and pronouncing a curse on her poor halting leg, "which," she said "you know is always hindering me." Thus she smuggled the small red book safely home. She was not without a certain dread of it, remembering what was said of the plagues it could inflict, but she began to read it through curiosity and soon found it claimed her attention. She was much impressed with its stories, its parables, which always seem to hold such a charm for Eastern minds, its miracles, and especially that there seemed to be One a great Healer, a Bara Doctor, as she said, Who healed all manner of diseases; the lame like herself, the blind like her aunt, had been ever since her grown-up cousin, Ram Das had died. Especially was her mind gripped by the tale of the woman, who having suffered so many years, and being too timid and ashamed to appeal to the Bara Doctor had crept behind and touched but the hem of His garment and immediately been made whole. The story was but short, but oh, so wonderful, so comforting. "Daughter be of good comfort thy faith hath made thee whole, and the woman was made whole from that hour." She read and reread it until her whole heart cried out, "Oh that I might find Him! I, too, will touch the hem of His blessed garment and limp no more, no more have to drag about this dead weight, no more suffer its ceaseless ache, no more be peculiar but just like other girls. Thy faith, thy faith hath made thee whole. I, too, will have faith. Oh that I might find the Bara Doctor."

In her joy and hope she told her mother about it and showed her the book. She read her the passage. Her mother, simple and credulous, said, "Indeed daughter many of the great ones in different ages have done wonderful works. I'm sure you know of Hanuman and the wonderful bridge that he and all his monkey brethren made over the seas to Ceylon to help Rama out of his trouble. You know that Parbatti, our first mother, when she took her first bath rolled up the scruff and dirt from her own skin, formed it into the body of a lad and spoke life to it, so that it lived and became her loved son. You know that when in a fit of anger Parbatti's husband cut off the lad's head, he replaced it by that of an elephant when he saw how grieved his wife was, and this image of elephant headed Ganesh we worship to this day. When smallpox and other plagues and sicknesses are about we make our offer-

ings to the goddesses and feed the Brahmins, and many are healed. Search for your Bara Doctor, sweet soul, and if He heals your limb I will consult Him upon some of my ailments."

And so Atma Dei began her search. Many a shrine she visited, up to many an ash-besmeared, filthy holy (!) man she stealthily crept as he sat in his holy abstraction upon his dirty mat, or lay in the dust in a stupor of intoxication. But the touch of their scant and filthy rags brought no healing. The little red book had brought an unrest into her life, an unfulfilled hope, a divine dis-

A Hindu Holy Man who is worshipped. Notice the garlands of Marigolds.

content. She spoke one day to her grandfather about it. He was an intelligent man and liberally inclined. He was secretly proud of his little granddaughter's accomplishments, and knowing something of the Bible himself, would talk over and explain these things in the way of mere culture.

One day, however, her brother being angry with her, and wishing to vex her the most possible, snatched her precious volume from her hand, and threw it into the open fire.

"You wicked boy" she burst out. Parmeshwar will just burn you up in the lake of fire which my Mangal Samachar (good news) tells about. That's what will become of you, so there!"

She missed her little red book. To sooth her another was promised her. But promises are so easily made and so soon forgotten in India. So this was the one fly in the ointment of her secluded life. She had gotten a glimpse of better things and she was restless for more.

Morning by morning saw her rise early, performing her prescribed ablutions and putting on her fresh, clean, all-enveloping veil, the sari, which is underwear and outerwear all in one for the Hindu woman. Then taking her garlands of marigolds, her little tray of rose or lotus petals and jasmine blossoms, together with rice, butter and curds, she enters the household shrine, prostrates herself, touching her forehead to the ground, before the idols one after another, garlands them and showers upon their ugly heads these her offerings as she chants in a sweet low voice:

Sri Gres Sainumah
Sri Guru Charan Saraj Raj
Nij man murkra sudar
Barm Ragbar bimal jas
Jo daik phal char
Budh hin tan janke
Samaru Paon Kunwar
Barm Ragbar bimal jas
Jo daik phal char.

O exalted one, Praise be to thee
I worship thee, Grant thou my petitions.
Daily do I remember thee.
Bless all my labor, grant all my request.
For thou art the giver of all things.

I am grossly ignorant and unworthy,
Oh thou great Hanuman, son of Poan
Oh thou great Ragbir, stainless one
Who art the giver of all things.

So hymn after hymn would she repeat in their praise. But there was no

answer and none that regarded, and she began much to doubt in her heart whether they were indeed great, or had the power that it was supposed they had for good and evil. She could not be blind to the fact that everything was not true of them as was represented by the priests and Brahmins. She could not but know that it was their family priest himself who ate up the ample meal of rice and curry with cakes and butter, ghi, milk and sweets, which was every day set before the Thakur.

Did she not very well remember her own escapade, when, as a child, she was kept waiting, waiting for her meal because the Thakur had not yet had his, and how the loaded tray was taken inside and the temple door, which at other times remained open, must be closed because the Thakur could not bear to eat in public; how she had slipped in unnoticed, and quickly scooping it up with both her little hands, had gobbled down a goodly share of it and then slunk under the pedestal of the Thakur and hidden behind the friendly little curtain frilling it. Did she not see the family priest come in, show his displeasure at the half devoured condition of the meal and himself consume the rest, every grain. After three or four repetitions of this trick of hers did he not search her out, give her a good cuffing, threaten her with all sorts of vengeance from the offended Thakur, and report her to her mother for another punishment. Were not all those direful threats quite unfulfilled?

So now when "all her request" daily was the healing of her poor limb and month in and month out passed vainly by, she said to herself, "I'll just prove if they have any power." Before beginning her hymns of praise, which for appearance sake must be kept up, she would give each one a kick, or spit upon them defying them. Surely this little one who was feeling after Him was in the hollow of God's hand, and His power kept all harm from her and her loved ones, even though she thus openly defied the powers of darkness.

To defy Satan in these lands where his seat is, is a very dangerous thing, often bringing dire loss. God saw her faith as a grain of mustard seed. It is written "God prepared a great fish," "God prepared a gourd," "God prepared a worm." For this little one of His, God was preparing things.

She remembered her little red book, she longed for its sweet words which had such a power for comfort. She longed for some one who could explain it better than the old grandfather had been able to do. But whence the opportunity for all these longings to be fulfilled?

One day great consternation and confusion filled the house. Boxes were being rummaged, drawers turned out, almirahs searched, high and low every corner of the house turned inside out. A very valuable legal document had somehow been mislaid. The head of the house said, "By the name of Ram I protest whoever finds me that paper shall have as reward 2,000 rupees in cash." Little Atma Dei's lameness, in keeping her from activities and plays of other children had made her thoughtful and observant. At once something seemed to say within her, "this will be your opportunity." She applied herself and found the paper; but when her father-in-law asked her how she preferred her reward, in money or jewels, she replied, standing before him with folded hands and downcast eyes, "What, your honor, would I do with so much money? Such a sum to one in your

honorable house where every want is already more than supplied would be quite superfluous. Your presence is most kind, but I want not the rupees nor the jewels they would purchase. I have a wish, however. My heart has long had a fire of desire in it. If your honor will be so kind and will graciously bow his ear, and if it be the will of your grace, I would crave to present my request, then I will leave all to your honor's gracious will."

"Speak" said Darshan Das, wondering.

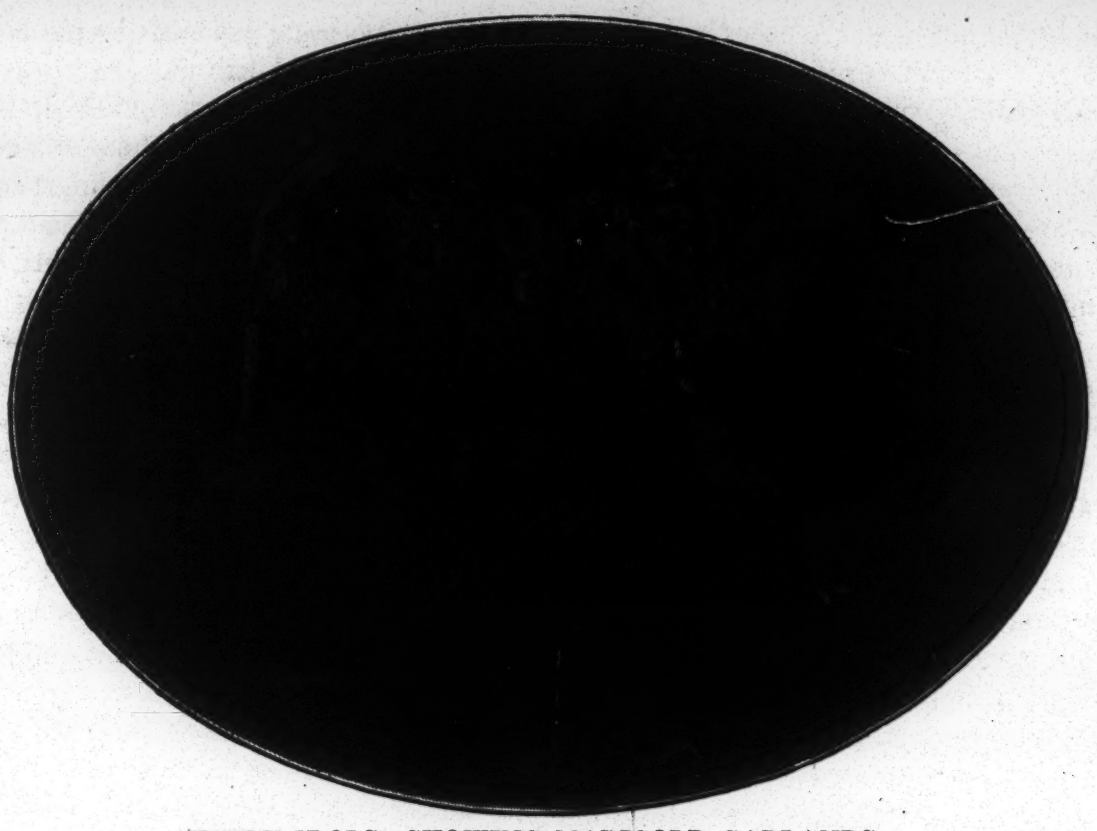
Keeping her eyes fixed upon the ground, and her slender body slightly swaying with the fervour of her request, she resumed.

"My mother and my honored grandfather were most kind to the only daughter of the house, they desired to present to me the gem of learning, but they were poor. I have heard that in this city there are kind and honorable English ladies who delight to come to great houses such a your honor's, and perfect in knowledge those who sit behind the curtain. I would crave, if your kindness so dictates, to your gracious heart, that one of these ladies might be requisitioned by your honor to come and perfect me, your slave, in my very limited knowledge of the arts of reading and domestic sciences, so that I may be a fitting inmate of so honorable a house as yours.

Darshan Das was a liberal minded man. He was pleased rather than otherwise with the request, and a few days later saw Miss Hartzell with her Bengali Bible woman, Priti Sen (the loving lady), giving Atma Dei her first Christian instruction. Be sure Atma Dei was not long in finding opportunity privately to tell the Miss Sahib of her beloved little red gospel, its sad fate and the new hopes it had stirred in her heart. These things rang joy bells in the heart of the Miss Sahiba and she prayed, "Lord, is this not one of thine own chosen and called ones? Make me faithful and enable me to truly bring her to Thee." She made a weekly visit and oftener when she could. Old Priti Sen came daily. Many, many questions which had long been in Atma Dei's heart she could now ask and understand. Often the visits were very prolonged. One day she said, "Miss Sahib ji, how can you afford to take so much of your precious time for me?" The Miss Sahiba's sweet smile and loving gaze assured her as much as her words, "It is not my time I care for, it is for your priceless soul."

Atma Dei talked to her Miss Sahiba of her hope of finding the Bara Doctor, the touch of whose garment healed, and said, "My mother says great ones are incarnate in every age and I may be able to find Him among our own holy mendicants and yellow-robed yogis." At this the Miss Sahib and loving lady would always shake their heads and say, "There is no other name under heaven given among men by which ye can be saved," and quote Jesus' own words, "I am the door, by Me if any man enter in he shall be saved." "Without Me ye can do nothing." "No man cometh to the Father but by Me." Still Atma Dei, whenever occasion offered, would eagerly accompany others on pilgrimages, and there would she manage unobserved to touch the filthy rag of some ash-smeared mendicant, or flowing robe of some yogi in his abstraction of meditation, or some fat, greasy-looking priest chanting his endless mantras. But it was only to be disappointed.

One day the Miss Sahiba noting her face more wistful than usual asked her, "Little one, why is thy face sad?" She



HINDU IDOLS—SHOWING MARIGOLD GARLANDS.

told her how her leg ached and distressed her, how it trammelled her at all times and how long she had been vainly searching for the Bara Doctor among the supposedly great ones of her own people. "Dear Miss Sahib ji," she said, "if you Guru Jesus can cure my leg, I, too will be His disciple." She was such a child in thought and mind. The Miss Sahiba tried to present the spiritual side more plainly, and prayed with her more. The prayers were always somewhat of a mystery to her. She often opened her eyes and peeped through her fingers to see if any one came to listen when the Miss Sahiba called on Jesus. The Miss Sahiba taught her to pray, but to the short form which was taught her she tacked, "And oh Guru Saviour Jesus if you can heal my poor lame leg as you healed the woman who touched your garment, I too, will be your disciple, but if you can't I won't; why should I?"

The Miss Sahiba got permission to bring Atma Dei to the hospital, where she told her many, many women and children came daily to be healed by Jesus, the Great Physician. This excited her greatly and upon arrival she went eagerly from nurse to nurse asking them to show her the Bara Doctor who would heal her leg. It was explained that the Great Physician does not ordinarily heal persons these times in the sudden way He did when on earth in person; that He heals through doctors and nurses and medicines in the hospital.

But she never seemed to quite take it in. There remained a persistency of ignorance which would not understand, and an obstinacy of childish faith which would not let go. When she saw that the Christian nurses only smiled at one another after her mention of it, she left off speaking of it, yet in her simple daily prayer she continued to add, "If you, Bara Doctor Jesus, will heal my leg I

will be your disciple. If you can't, I won't; why should I?"

The Master once said, "Father I thank Thee that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." Oh! how many wise and prudent there are among us! How many there are of us who have presumed to preface our explanation of the wonderful miracles of Jesus by the remark that the Lord does not heal in that way any more. How often said and heard said, "The age of miracles is past." Dr. A. J. Gordon says of Christ's willingness to heal now in answer to prayer, that if any brother or sister has not the faith to receive this, would it not be well that he should be careful not to hinder the faith of another. Not entering in ourselves—often times we hinder those who would enter.

Atma Dei drank in the teachings and Bible lessons going on daily for hours in the hospital, as group after group was instructed. This was the main hope of the Miss Sahiba, the better facility for teaching her, and when after a time of treatment of her palsied limb, her people brought her back home; she missed very much the Christian fellowship that she had enjoyed. When she next saw the Miss Sahiba she told her that she had determined to run away from her home and come to her. The Miss Sahiba, true to her Master, warned her of the change there would be in her condition, no such grand home and easy life, but poverty and self-supporting toil, no jewels and fine clothes but the plainest of living, and most of all, the love which she had known up to this time in her life turned to a very frenzy of hatred. But she impressed this verse upon her, "Na sansar se prit rakho, na sansar ke wastuon se, prantu jo sansar se prit rakhta hai, Pita ka prem us men nahin hai." "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him." The Miss Sahiba left off visiting the house, giving herself the more unto prayer for her pupil, that her faith might stand not in the persuasive words of man's wisdom, but in the power of God.

About a year previous to this the household of Darshan Das had had an experience which was now about to find its consummation. When Atma Dei found that no calamity followed her petty persecutions of the Thakur, she planned a real Carmel-top demonstration. One night when all the household was asleep she took all the gods and goddesses out to the latrine in the near corner of the court, with a hammer smashed off heads, arms, legs, etc., dug a hole there and buried them all.

The consternation and dire dread that seized the family priest the next morning when he discovered the desecrated shrine, is more easily imagined than described. He communicated the same to the household. Darshan Das flew into a rage at him saying, "To what purpose is it that you eat my salt? Is it not your business to look after the Thakur ji and to protect them from harm?" But the priest turned the tables on him by saying, "Ah, but what can I do? You and your house by their sins have offended the Thakur so they refuse to live with you. They have left you to yourselves. Have I not often craved from you paltry sums from your hoard for good works and in vain. Now look to your household! for the wrath of Parmeshwar is fallen upon it. Erect a temple, gild a shrine, feed the Brahmins."

Poor Darshan Das! What a whip is a guilty conscience, and who of us all

indeed that has it not. He began calling in priests by the half dozens daily to entreat the peaceful return of the wandering gods. He feasted Brahmins daily till his house became a popular restaurant. The hierarchy had the whip-hand and forwarded many a pet scheme. Priests came and priests went. The droning of mantras filled all ears. Fat Brahmins fed and feasted and grew still fatter. But intercession and mantras and charms all failed. No word came of the angry Thakur.

So now after a year and a day no calamity had befallen Atma Dei, she one day made a proposition to the household. "What if I should tell you the whereabouts of the Thakur. If I tell you will you all promise me faithfully not to harm me? Repeat three times the most binding oath in the name of Ram and the sacred cow, and I will reveal to you what you wish to know. They were not so surprised at her proposition as one might expect. Hindus are very superstitious people.

"She, herself, reads the holy books, and repeats mantras, and can tell things by palmistry, who knows?"

So they three times swore the great oath of Ram and the sacred cow. When, however, they had at her direction, dug up piecemeal these poor unfortunate Thakur from a place so polluted, they could not forbear to ask why she had done it, how she dared to, and how she expected to escape the wrath to come? To all of which she most boldly replied:

"No, I was not afraid. What power have they? Had they power would they not have preserved themselves? What calamity during all this year has befallen me? Do not my nine brothers still live, my mother also and my grandfather? What harm has befallen this house notwithstanding all the threats of the priests and Brahmins? If they know the Thakur so well why did they not discover the whereabouts of them, and my part in the matter? They are powerless one and all."

One marvels that no harm came to the child for her boldness. The oath is a fearsome and horrible one no doubt. It certainly was that God was keeping watch over His own. She was really testing God and He stood by her, and not only that but opened up a new way for her.

Not long after this there was at ten o'clock one dark night, a knock at the hospital gate. Outside were found three very frightened young women—Atma Dei with her own little baby girl in her arms which had been bestowed upon her during this last eventful year, and with her two of her acquaintances who thought to follow in her footsteps.

(That you people of the homeland may better realize what a dangerous step this is for a woman in this land, I pause in my story to say that the two were both lost. One not having the root of the matter in her and finding herself disgraced as a Hindu turned to a bad life in the bazars of that city; and the other one ran away again and was never heard of since.)

There was the alarm in the morning when her absence was discovered, the onslaught upon the hospital on suspicion, the breaking up the Christian work in the city, the Church continuing in prayer almost day and night, the case in court brought against the Miss Sahiba for abduction, the appeal of the relatives of both houses to Atma Dei, their weeping and wailing, their entreaties and curses. There were the fair promises of more money, more jewels, more servants, and permission to live apart as a baptized Christian, if only she

would return and not thus cast dust upon the name of two proud old families.

There was a visible wavering on the part of Atma Dei, until dear old Loving Lady said, "Daughter, before you make any decision let us pray," and in those few moments of prayer seemed to come from heaven the warning, "Trust them not."

Then her announced decision to remain with the Christians, and that of her own accord. The case looked hopeless to the relatives and they gave her up saying, "As for us she is ruined, and to us dead already."

She stayed on with the Miss Sahiba. In about six months her leg, she suddenly realized, had become all right. She was healed. No one knew how. She says it was like the sloughing off of the scales of a fish. She has never limped since; and with the physical healing came the real life. She says, "I was not a heart Christian till then." Then her baptism took place. It was an occasion of great joy. She had found Him Whom her soul longed for, the Bara Doctor, the Great Physician.

Many years have passed away. She is a bright, earnest, thoroughly evangelistic Christian woman, most forward in every good work of the United Presbyterian congregation of which she is a member. She is the loving helpmate of an excellent man, the devoted mother of their three bright children (the first tiny baby fell a victim to cholera). Their home is one rather poor perhaps in this world's goods, but rich in love and contentment. She is a good cook, too, now having learned from her husband who was once an English officer's chef. He is now a mission colporteur and goes around selling books. She is a careful housekeeper and has learned to manage the rather slim purse of the family to the very best advantage. Her children have been dedicated to the Lord from their birth, and are well instructed in Bible truth. Her missionary zeal is remarkable, for while she is one of the "keepers at home," she never seems to miss a day in finding opportunity to tell some one of the Bara Doctor, who can heal, and she tells her own story as proof conclusive of His skill in healing, for did He not heal her—body and soul. She loves best to tell the story to those behind the curtain, her own countrywomen, and former co-religionists, and she wins their hearts, because who can be so sympathetic of all their condition as she?

FOUR GENERATIONS.

The History of a Christian Family.

THE GREAT GRANDMOTHER.

By Mrs. Guilford of Tarn Tarn.

Mai Begum Jan was born in the small town of Nurpur nestled among the low hills of the Kangra District. Her family who were Cashmeris by birth, terrified by the cruelties and extortions of the Sikh Raj in Cashmere when Gulab Singh, brother of Ranjit Singh, was placed on the throne there by the British, left that fair land of their birth, with many thousands of refugees besides, and sought refuge under the wing of the great paternal Government of India, finding for themselves homes in many of the lower hill towns of the Punjab Himalayas, in Amritsar and other places.

Mai Begum Jan's family were spinners and weavers of the beautiful fine camel's and goat's hair, from which the celebrated shawls of Cashmere are made. She was about ten years old when the Mutiny broke out; this she distinctly remembers as a land-mark in her life, and thus she must have been born about the

year 1847. She must have been a beautiful child, and evidently was full of life and spirits from her own account.

A Munshi in Government service, whose home was in the United Provinces at Furrukhabad, happened to be on service in Kangra and saw the beautiful Cashmiri child running about the hillsides, and asked the parents to give her to him in marriage, offering them a large sum of money for her. She was then about twelve years old. Her parents were grievously poor and in need, and the temptation was great. They sold their little girl to the Munshi, who carried her down to his own home, where she surprised her new friends by her liveliness and unwillingness to be put into pardah. To scale the walls, run over the roofs of the houses, and look out of the door into the streets at the life and fun out there, was the joy of her existence, and though she was punished again and again for this by her mother-in-law, nothing would make her desist. Her husband doted on her and was very kind to her, but she was often homesick and longed for the green hills and the free life of Nurpur.

"FOUR GENERATIONS."

At thirteen years of age her first and only child was born, a little girl, whom the father named Khair-ul-Nissa. At fifteen years old her husband died and she became a widow. For two years she endured the restraints and sorrows of a widow's life in the zenana—then she broke away. With her baby girl she went forth to the streets, which she had gazed on with such fascination in times before. And now began a life of wonderful freedom, excitement and sin. She gradually drifed up to Amritsar, where her beauty and cleverness and vivacious manners brought her ample worldly means, at sad cost of honor and character. At this time her little girl was growing intelligent, and one day in the early years of the Lady Lawrence Schools being started in Amritsar, sitting as she loved in the bazar, she saw the pure face of the English Lady Superintendent of these schools pass by. A great longing suddenly took hold of her that her little Khair-ul-Nissa should never follow in her footsteps, but should go to school under the rule of such a teacher as this lady she saw passing by. She ran after her and asked her if she would have her child in her school, but was told it was impossible as long as she continued in the life she was now living. But she found it was easier to go down the broad way than to turn back. Still the vision of that sweet, pure, joyous face haunted her, and she longed and began to pray for a way of escape. Among her many admirers was one, a very rich Mohammedan gentleman, to

whom she told her desire, and he offered her a home in his house. She accepted the offer, and was now mistress of a very fine establishment, including a beautiful carriage and pair to drive in. But the gentleman insisted that she must keep pardah if she lived with him and this she agreed to do.

After this the little girl was accepted at school where she soon showed considerable ability in study. Several years later, when Khair-ul-Nissa was about sixteen years old, Begum Jan happened to look down into her gali (narrow street) and saw two English ladies walking along. They had evidently been calling on the ladies in the zenanas. Begum hurriedly sent a servant down to ask them to come up and see her, and thus began a life-long friendship with dear Miss Emilly Wanton, whom it proved to be, with another missionary friend. Several hymns were sung and for the first time both mother and daughter heard the gospel of the Lord Jesus Christ. An invitation was given to the ladies to come to breakfast a few days later, which was accepted, when further conversation and teaching took place, and a copy of the Gospel was left with Khair-ul-Nissa to read to her mother.

From that day dear Begum Jan's soul has found refuge and hope and joy unspeakable in the Christ of that precious Book. To learn to read that she might study it for herself was the passionate desire of her soul, and she began to study Roman Urdu for this purpose, with the help of her new friends' visits and teaching.

Every day the conviction of the truth, of the call of Christ, to leave all and follow Him grew and increased. But this was not the mind of the master of the house, and after some months when Begum Jan informed him that both she and her daughter had actually been baptized in the Christian Church by Mr. Clark, he asked them to leave his house at once.

So with but few worldly possessions they found their way to the hospitable mission house, where after telling their troubles they were taken in and sheltered. Khair-ul-Nissa was so accomplished by this time that she was able to earn her living as a teacher in one of the girls' schools and to support her mother, too. The latter would spend whole days studying to read the gospels, her heart and soul drinking in all the words with eager interest.

About this time Miss Elizabeth Clay, the great friend of Frances Ridley Havergal, was taking up the work of evangelization in the villages of the Punjab, and throwing her large heart and all her powers of mind and body into the development of a chain of small mission stations from whence all the villages of the Amritsar district could be visited. She called around her a small band of English and Indian fellow-workers, who, inspired by her zeal and faith, set forth with intrepid courage to enter these citidals of self-contained communities, to bring to them the glad message of the wonderful love of God for sinful men in Christ Jesus.

Here was a call to service entirely congenial and for which she was so fully qualified, to dear Begum Jan. So from that day to this she has lived and worked in the village missions with a devotion and untiring love of which I have seldom seen the equal. No day was ever too long, and no noisy, jeering crowd too trying for her, for every soul had for her a hope and a possibility of receiving the rich grace of God, as she herself had done. Often she argued that if she, so

far from God and so great a sinner, had had such a complete new birth, why should not these to whom she went day after day always in the fresh joy of it. Her countenance alone was an advertisement of the worth of the treasure she sought to present.

I shall never forget the first time I saw her a fortnight after coming to the country at Narowal. Her face literally shone with the brightness of her smile as she told of this or that house or village where she had hope and interest. In the evening we went to dine at her house where the meal was all perpared by herself for all the little band of Christian workers, and afterwards we sat around singing and praising God. The next morning she took me for my first visit to a Punjabi village home, and I realized for the first time the unspeakable value and help of such a companion, a teacher full of fire and understanding of the way of work and suitable approach to this people of another land and tongue than my own. From that day Mai Begum Jan has never been far from me, and now in her old age with many teeth gone, after thirty-five years of work, there is the same wonderful smile and shining face so attractive and pleasing, and the same zeal and desire, though the strength is no longer there to perform.

One of the secrets of her very Christ-like personality in comparison to some others of even higher attainments lies, I think, in her wonderful love for and ceaseless study of the Word of God. The holy Book was all day upon her knee, after coming from her work in the villages, and she would often say to me as we drove along sometimes to our work, "Surely this Book was written specially for the people of India, every word seems so suited to us." And then she would wonder why they did not feel this as she did. "But they will do" she would add cheerfully, "for it is impossible for such a blessed Book to come to our land and not be loved and believed in, when only they know what is in it."

Mai Begum Jan still lives in her little one-roomed house at Tarn Tarn—beloved of us all. She has lived long enough to see her beloved and only daughter the honored wife of Padri Shahbaz of the United Presbyterian Mission whose praise is in the Churches for the beautiful version of the Psalms in Punjabi poetry and set to Punjabi music which he has composed. Their children are grown up, and several of them married with children of their own, so that this joy, too, has been granted her on earth of seeing her grandchildren filling honored positions in their own land, and living godly lives. Such is the story of Mai Begum Jan.

THE LIFE STORY OF MRS. SHAHBAZ.

Taken Down at Her Dictation and Translated From the Urdu by Miss Cleland of Sargodha.

THE GRANDMOTHER.

I was born three years after the mutiny in Dharmsala, Kangra District. My father was at that time superintendent in the vernacular office of the Deputy Commissioner. His name was Rahim-ud-Din, and his real home was in Furrakhabad which is in Hindustan. My father was of Qabila Qoraish, that is, he belonged to the family of Mohammed in direct descent. My forefathers came to India at the time of Khulifa.

Many of my father's friends, by whom he was much loved and highly respected wanted him to take a second wife, because they saw he was very sad over having no children. (My father lived and worked in different places in the Punjab, but his wife stayed in Furrak-

habad. By her he had three sons and one daughter, but he saw none of them). He said, "No one will give their daughter to such an old man." They said, "We will be responsible, leave the matter with us." My mother's mother was dead and she lived with her aunt. The aunt was willing to marry her niece of twelve to this old man of about sixty, so the wedding took place. My mother's people had been Cashmiri pundits who had been compelled to become Mohammedans under Aurungzeb. They lived in Nurpur.

I was born when my mother was thirteen years old. Father had prepared goats and sweets and bags of chance, two anna and four anna bits to distribute if the child should be a son. When he returned to the house after the child was born the servants said, "You might as well send those things back, the baby is only a girl." Father said, "That is better for me than seven sons," and he distributed the things and had great rejoicings.

When I was a year and a half old we went to Furrakhabad. There my father met with great opposition because he had married outside of his caste. After we had been there six months he died. Before his death he gave my mother instructions that she was to have me taught. His idea was to have me learn the Koran and religious books. He also said I should not marry outside of the family. My father had adopted his brother's son and made him his heir but he left a great deal to me, too, for he was a very rich man.

After my father's death my uncle who was a very stingy man, was very mean to my mother, and determined to either put her out without anything, or keep her as a slave. My mother managed to slip some of the money and jewelry away to a hiding place and watched her chance to escape. At last after six months we got away with some jewelry.

When we reached Nurpur, my mother first built us a house, then commenced my education. I was then five years old. My mother employed a maulvi to teach me, but I did not learn much from him, and after a time hearing there were good schools in Amritsar we moved there.

I read for a time in different schools and learned the elementary things till I was nine. Then Government opened a Normal school for girls. I was the first girl to attend, and the only one who did attend for about three months. People said to my mother, "They teach the girls a little then put them on a ship and take them away." Mother said, "Never mind. I am going to send my girl. If they want to take her away they may." At last others commenced to come, until more came than there was room for. The Government allowed but thirteen girls in a class in this normal school, and they were taught Urdu, Hindi and Gurmukhi. Soon every class was full and girls had to be refused.

The course was a four years' one, and from the beginning I received a scholarship of rupees five a month. I passed well and was the youngest in my class.

On finishing the work in the normal school the girls were given schools to teach in their own homes. This was announced at the time of graduation. So when I graduated my name was read with a prize of rupees ten, and my certificate given, also announcement made of my school. A munshi sitting there said, "What can this little girl do? The children will beat her and run away." The maulvi, who was making the announcements, replied with a Persian proverb, "When she has done this, she will be sure to be successful.

Khair-ul-Nissa," he said smiling at me, "I expect your school to be a very good one." I was known to be very zealous in religious things, always praying at the proper time, etc., so I had no difficulty in getting pupils, and soon had fifty.

It was very difficult for my mother, a stranger and a young widow, so the Lord arranged that there should be a marriage between her and a very good Pathan of Kabul. He treated me like his own daughter.

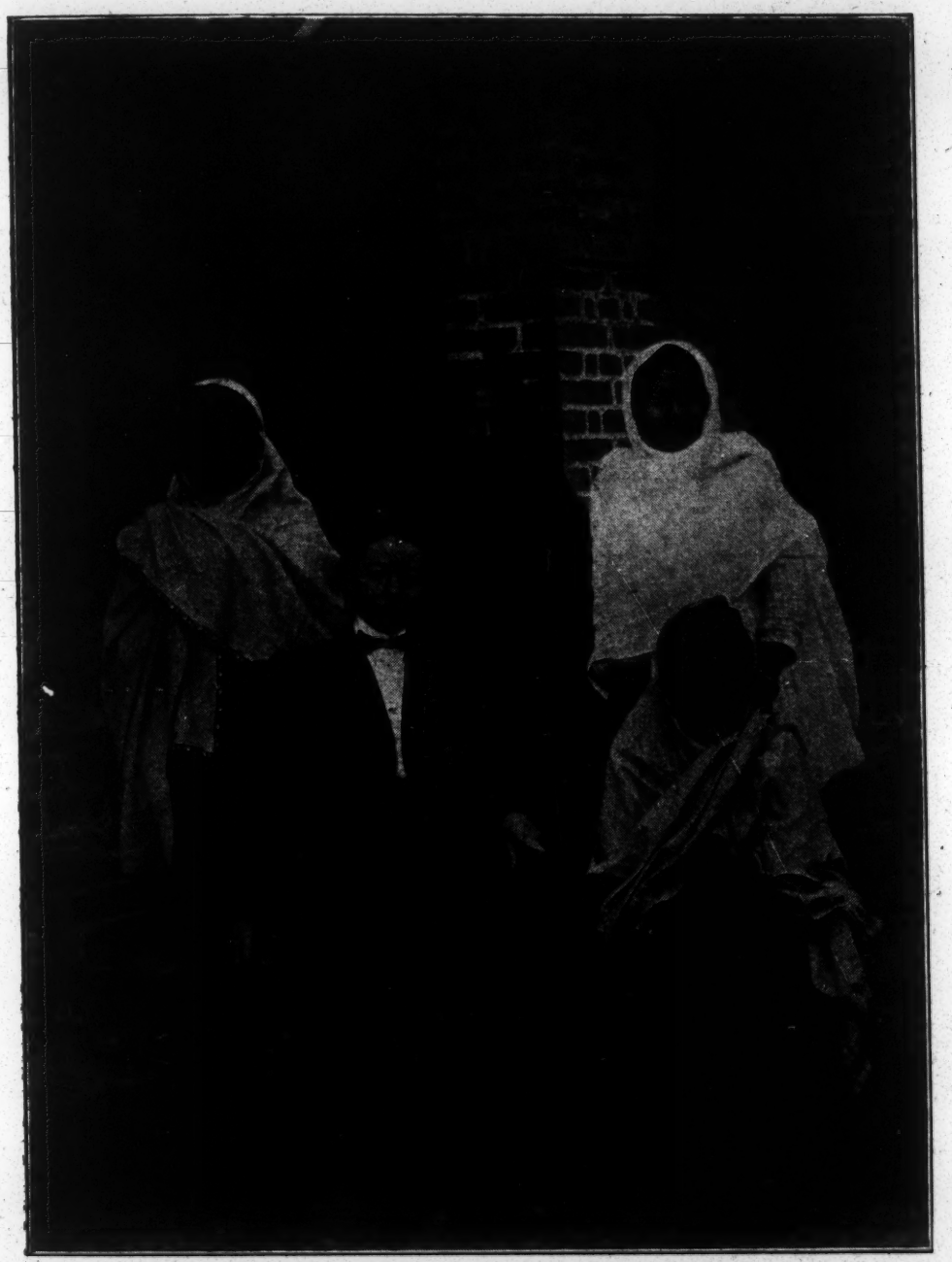
About the time my mother was married again, I thought much about religious things. When I was seven I saw a dream. A great flood of fire came in great waves like mountains. I was standing on the house top and was very much frightened, it seemed to be coming over me. Some one said, "It is judgment." Looking back I saw seven heads burning. I asked who they were, and my informant, pointing to one of them, told me it was some very worthy woman, of whom I knew. I could not understand why she should suffer, but told myself it was but a dream. However that picture never left my mind. I read much in books about judgment and hell, and about the bridge, fine as a hair and sharp as a sword, that reaches from hell to heaven. I read that those who are holy go as lightning or wind, or mounted on the goats they had sacrificed that had now become horses. I also read about the sun that would open its other eleven eyes that are now closed, and come very near the earth. Of the seventy-two tribes of Mohammed's followers, the one true tribe would be away from this fierce heat and the rest would have to endure it. I was very much afraid.

My school went well for two years, then in answer to a letter that my mother had me write to my cousin in Hindustan a very urgent invitation came for me to visit my uncle. My father was opposed to it, but mother thought I ought to go, so I went.

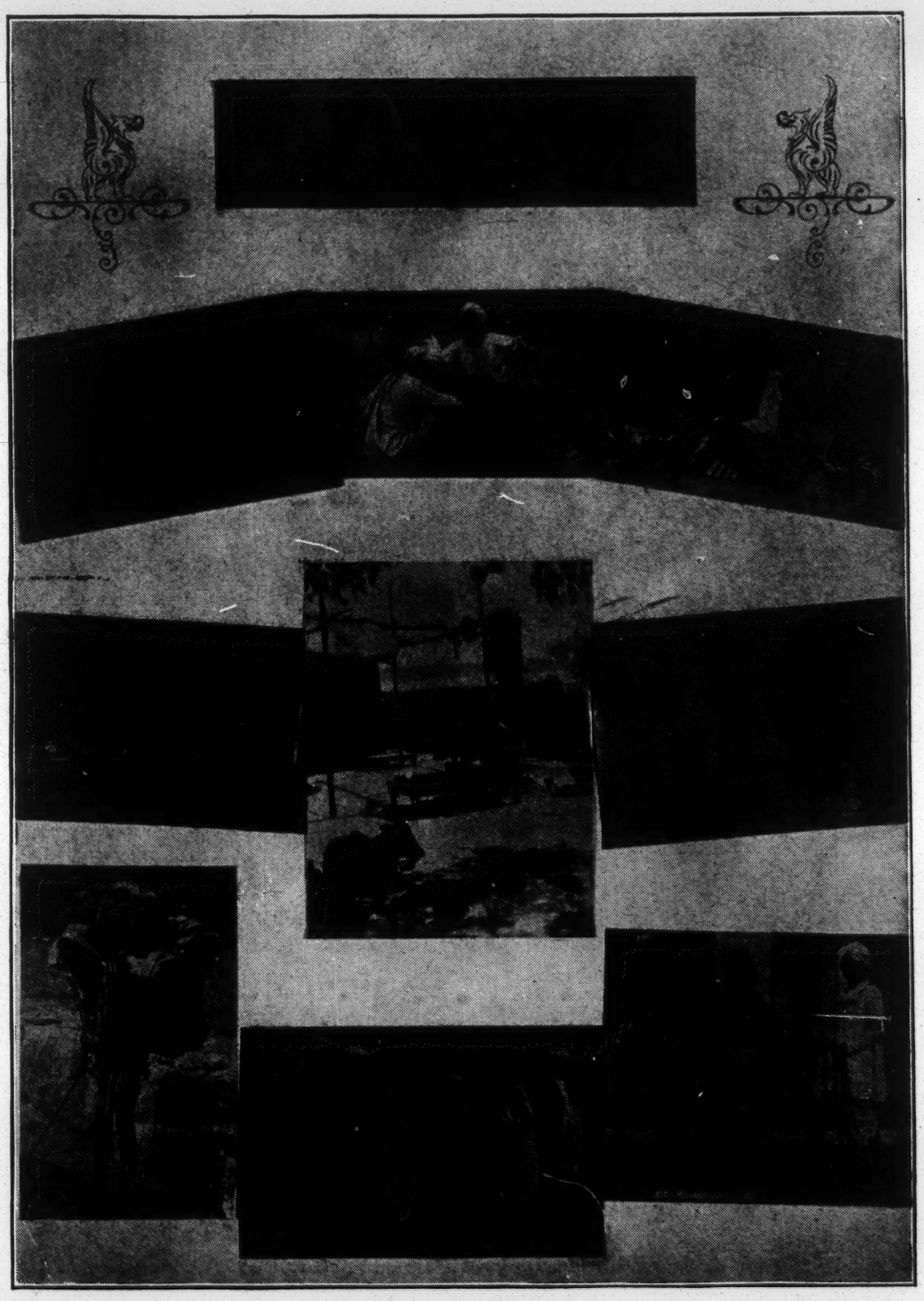
I was practically a prisoner from the time I reached the house. He wanted my property to stay in the family. They intercepted all letters so that nothing I wrote reached my mother and nothing she wrote reached me. Instead of a visit of a few days, more than two years passed before I finally got away. While I was there I was much distressed and used to pray a great deal especially after the night prayer, and would sometimes pray until twelve or one o'clock. My prayer was, "Oh God will I ever get to see Amritsar again, and meet my father and mother?"

Meanwhile my mother was very distressed about me. I was the only child and she was nearly crazy over me but could get no comfort. One day she was looking out into the court when a Bible woman came and asked if she might come in. At this time when my mother saw her she was looking for a house. My mother asked her in and treated her so nicely that she asked if she might come again, and my mother asked her to do so. She did come again, and through her Miss Wanton commenced to come. My mother's heart was softened by grief and the love and sympathy of these women gave them an entrance into her heart and in time she acknowledged that Christ was the only Saviour. She said, "Pray for me that my daughter may be freed and that we may be baptized together." They had long been praying for my freedom, but on my mother's request Miss Wanton asked some of her friends to pray for this too. My father and mother had been praying much for this as well as myself.

About this time my father determined to come and get me. He took with him



MISS FLORA J. JAMESON WITH HER TEACHERS AT
SANGLA HILL SCHOOL, PUNJAB, INDIA.



INDIAN SCENES.

Reading from top to bottom—left to right: "Four Generations;" Grinding Meal (Village Work, Christian or non-Christian); Weaving a Bed; Hindu Faqirs (Holy Men), see story of Atma Dei; A Rope Bridge, on the way to Leh, Ladak; A Hindu "Holy Man" sitting on iron spikes; Shrinagar, Cashmere; Coolie carrying luggage up from the foot of the mountains to Landour, Mussoorie; Hindu Women Carrying Water; Dhobi (Washerman) taking clothes home to wash.

handsome presents for the family, and finally after a great deal of persuasion I was allowed to return home with him. When I reached home there was great rejoicing.

As the days passed the Christian women commenced to come. One came on Monday, Miss Wanton on Wednesday, and another Bible woman on Friday, besides others that just came sometimes. I was very much astonished at their coming, and at the free way in which they came. I said to my mother, "Why have you started a friendship with such people?"

I went to school to see my old pupils and the Inspectress said I might have my old school if I liked, but I refused. But at last we were short of money, because my father had spent so much in trying to get me, so I asked if I might have the school. Miss Wanton found this out in some way, and got the Inspectress to persuade me to teach in the mission school. I was very much opposed to this, but Miss Wanton came to see me about it and I finally consented to try it for a month.

I found there three girls who had been in my other school and to whom I taught the Koran. They were glad to see me and I thought I would have an opportunity to keep these girls from the poisonous effects of the Gospel, so consented to keep on in the school. I told Miss Wanton that when she was ready to teach the Bible lesson, which she did twice a week, I would leave. She consented to this and I always left.

When Miss Wanton came on her regular day to visit us in our home she said, "You have not been to school this week. Are you not well?"

"Yes, I am well, but I am not going to teach in your school any more."

"Oh, are you having to work too hard? Is there any change I can make?"

"No, I am not going to a school where they say such wicked things."

"Oh, did you object to the hymns on Saturday? Then you do not need to attend the Saturday meetings."

"No, I am not going to teach in your school."

Miss Wanton said nothing more. She was so patient, and her patience saved me. She spoke to the Inspectress asking her not to give me work, for she wanted me to go back to her. When I applied for work the Inspectress told me this, and asked that I go back again, at least for a little while, and said she thought Miss Wanton would do anything for me.

I finally consented to go and see. It was all because of Miss Wanton's loving sympathy and humility and patience.

Miss Wanton had a custom of gathering all the Bible women and Christian helpers into her private room every Monday for prayer. She would shut the doors, and I was very curious to know what they did. At last I asked her, "What do you do on Monday? Do you practice some religious custom?"

"Would you like very much to know? Then come and see," she answered.

The next Monday when all had gathered, she saw me standing at a distance, and motioning to me she took me in and bade me sit down, and then closed the door. They read their Bible lesson, which was about the man who had been a cripple for thirty-eight years, then prayed. Miss Wanton said, "Oh Lord, the loved one for whom I have fallen down before Thee is here. Speak, Thyself to her." I thought, "What is this she is saying?" but it touched me and I went out from that room wounded, and was never the same after that. I wondered if it was possible that they were in the right and I in the wrong, if

their religion was the true one, and their Book God's word. I determined to read the Bible and religious books.

There was war in my heart. I asked my mother, "What is the true religion?" "This is the religion of God," she answered, "for God is love and this religion is a religion of love, so it must be God's. See how patient Miss Wanton and the Bible women are!" All the time I was in the school I kept arguing with Miss Wanton whenever I had an opportunity. Her spirit-inspired answers all came back to me in those days. I commenced to attend the Bible classes. I was very much disturbed wondering whether they might be right and I wrong.

A gradual change came over me. I would meet the Christian women gladly, and finally one day drank water from the water jar of one of the Christian women. The teacher said, "You scolded us for listening to these people, and now you treat them nicely yourself and even drink their water." I also tried to get my pupils to search for the truth themselves. Especially were my three former pupils interested, and used to ask me about things in private. They were not as far on as I was, still they were searching.

My father had always though me very zealous in my religion, and that I closed the mouths of those who talked to me, but he became suspicious. He forbade me going to school, but I made the excuse that I must give the Miss Sahiba notice so she could procure a substitute, and continued to go for a few days. My faith kept increasing.

My father had at one time brought two beautiful chaddars (veils) to show me, worth Rupees thirty and fifty respectively. I wanted them very much for I was very fond of pretty clothes, but he said he did not have the money. Now when he wanted to please me and to take my mind off the things I was thinking of, he gave me these chaddars. At this time I was so pleased that I had found the true Saviour that I did not care for them at all.

In those days Miss Wanton kept coming to our house, although my father was very angry about it, yet the Lord so arranged that whenever she came my father was away. She put great stress on our being baptized. I thought I could never endure all the trouble it would mean, and wanted to be excused from this, but Miss Wanton read us passages telling of the necessity of confession. I said if arrangements could be made so we could be quietly baptized in Batala I would consent; but she said that would not be a true confession. She wanted us to have the baptism because she saw we were ready. One day she was at our house, and spoke about baptism, but the next day she was sent to the hills as she had become so weak and was not even given permission to see us again.

That week my father stopped my going to school. That was during the month of fast. My father had noticed that for some days he had not seen me praying and he commenced to come home at all hours, to see if I did pray. One day he came and found me eating. He asked me about the fast, also about the prayers. I said, "God does not desire this fast nor these prayers. He desires our hearts." He became very angry at this, and beat me very cruelly. My mother begged very hard for me but he would not listen to her and kept on beating me. He forbade any missionaries or Christians to come to the house.

During all this time that my going to school was forbidden my three former

pupils kept coming to me. The oldest was only sixteen, but they listened and thought on all these things. They knew everything that went on, and they carried news to the Miss Sahiba about me. After Miss Wanton went to the hills they gave Miss Smith word. She was new and knew no Urdu, but she would pray with the girls for me although they understood no word, they knew the purpose and joined with their tears in her prayers.

Once and again my father brought maulvis to the house to talk to me and try and convince me of the truth of their religion, but when he saw that I did not waver, he begged of me not to disgrace him. He said, "If there is anything in this world at all that you would like to have tell me, and no matter what it is I will get it for you." I said, "I want nothing but to know I am saved. I know that sin will be punished, and I want to know that I am forgiven." Then he put his turban at my feet and begged me not to forsake the faith of my fathers. "What will I do when I see you going about like a bazar woman? My heart will break when any one says to me, 'There comes your daughter.'" I said, "You will never see that nor hear it said." Then he became very angry and said, "You will never become a Christian, I will kill you first, and your mother and all those who have led you astray."

He went away and came back at eight o'clock and went on the roof and lay down for awhile. My mother and I were lying on the same bed and were praying. About twelve o'clock my father got up and went out again. The neighbors all knew what had been going on and they were afraid. One of the men sent his wife to our house to beg us to hide at once. I wanted my mother to go, too, but she said it was better not. So I went and they put me in an upper room in their house and locked the door. When my father returned our neighbor called him to come and sit on his bed and talk with him. He refused. This man then took him by the hand to draw him over and got hold of a knife which he had concealed in his sleeve. He came to the bed where my mother was lying alone, looked all through the house and on the roof. When he did not find me he supposed I had escaped to some one of the Christian's houses, and never thought that I was next door.

So we spent the night, he restless and sleepless, my mother praying in one house and I in the other. Next morning my father started for prayers. They at once brought me out and said, "Now you both get away as quickly as you can for your father may return at any time and there is no telling what will happen then." So we put on our burqas and started accompanied by my former pupils who were so friendly. The girls wanted to take some things with us but I would have none of them, so we left empty handed except for two or three drinking vessels and such things that the smallest girl gathered up.

We went to Rev. Sadiq's house, hurrying and stumbling and trembling lest my father come. When we arrived they took us in, locked all the doors, and commenced to prepare tea for us. They sent a servant off right away with a note to Miss Smith. My pupil friends had already gone to tell her after leaving us at the Sadiq's. She sent letters off right away to the other missionaries and to the police, and came herself in a closed carriage to get us. She took us to her house. I was very much afraid, so was very thankful when I saw the soldiers. I was very nervous, and would start at

every sound of footsteps or shadow, and wanted Miss Smith to send for more soldiers. My mother was very trustful, and said, "Why are you afraid? Why do you trust in these soldiers? They can do nothing. Trust in God, Who has brought us here and Who will surely care for us."

The next day, September 18, 1876, we were baptized. It was done quietly with only a few missionaries present. We stayed in the Miss Sahibas' house a month, but afterwards they arranged to get us a building to ourselves that was near their house, but enclosed and protected. There were four soldiers always present while we were in the Miss Sahibas' house, but afterwards only one. This one changed every day and was always either a Hindu or a Sikh. We had this guard for three months. Miss Wanton came down the next week after we had been baptized, though she was not yet well, but she was so anxious about us that she could not stay away. I had not been permitted to go to school for some time before the baptism, and did not go afterward for sixteen days. Then Miss Wanton told me that school was in a bad way. They had secured no one to take my work and the Bible women had done what they could, but things were not going right and she wanted me to take up my work again. I was afraid my father would kill me if I ventured out, but Miss Wanton asked me if I was going to be afraid all my life, that I need not fear. Meanwhile my father had been sending very harsh letters to Miss Wanton and Miss Smith, threatening them and saying all sorts of hard things.

Miss Wanton hired secret police to keep near my father. They reported that on Wednesday or Sabbath he was planning to hide under the bridge or in a certain place and kill us on our way to or from the church. We did not go to church that day and so we escaped. When I started to school Miss Wanton, herself, took me in a closed carriage with the policeman sitting up beside the driver.

My mother was very sad because of my father, and determined to go back to him and see if she could not do something for him. She always went to Wednesday evening prayer meeting, but one evening she did not go. We thought perhaps she was not feeling well so went on. When we came back she was gone. We were very distressed and did not know where to look. Later some people came saying my mother had gone home and had repeated the Mohammedan creed. I was heart broken but Miss Wanton (it was almost the only time she was ever angry with me) took me severely to task, and said that she would never believe that my mother had recanted.

She urged me to go and see my mother. At first I refused but finally consented, and stopped one day on my way home from school. My mother was so glad to see me and told me how she had been anxious about my father and thought she must go back and see what she could do for him. When she returned she had asked him to promise three things and then she would live with him: that she might go to church and to communion and he would not interfere in her religion. He promised the last but would not promise the first two, but said also that I might come home whenever I liked. My mother felt that that was something to be thankful for and that the rest would all come right in time. While I was there my father came in. He spoke to me very lovingly but could not talk

for his eyes filled with tears, and he went into another room.

I used to go and see my mother very often then, and one day my father begged my pardon and wanted me to stay at home and take treatment from a hakim as I was having low fever and was not at all well, and he was very much concerned about me. He would never let me talk on religion.

About this time my marriage was arranged for. The young man was Padri Shahbaz who was working in the mission. My father was very much opposed to this and said he would kill me after my marriage if I would take such a step. I was very much afraid and we stayed in the house with the doors closed, while my mother and I spent the day in prayer. When he was out my father met a Christian man who told him that Padri Shahbaz's people had been Mohammedans for generations before he was a Christian. This somewhat appeased my father. I was married on August 5th, 1877. My daughter, Bashir, was born on September 13, 1879. When she was three weeks old, my father came to see her and was very much pleased with the baby. After this he was reconciled to my marriage. He kept coming to see the baby and said he would run away with her to Kabul after she was weaned. He used to give me money and say, "Eat good food, so this girl will get quite fat." One day he disappeared. We enquired and some said he had gone to Kabul, and some to Mecca. After a long time we had a letter from him from Baghdad asking for our address as he wanted to send some silk to Bashir. We wrote to him but never got an answer. He must have died up there for we never heard from him again.

After my marriage Miss Wanton went to England on furlough, and also Dr. Clark. Some people started stories about my husband over which we had a lot of trouble and finally he resigned. Mr. Bateman did not believe these stories, and when Dr. Gordon of the United Presbyterian Mission asked him to recommend some one who could help with putting the Psalms into metre, he recommended Padri Shahbaz. My husband accepted Dr. Gordon's offer and went to Gurdaspur. I did not go for some time as I did not want to leave my work and friends, but after going there on a visit, I was so cordially welcomed by all that I at last consented and went. We were there three years. Then we went to Madhopur and were there three years also. After this we moved to Pasrur and worked in the district. This was my first experience of working among low caste people. At first they seemed very repulsive to me and the work seemed very difficult, but soon I got to love the people and felt that I would like always to work among them. But we had to move again. This time we came to Sialkot where my husband was pastor of the church and we were here twenty-three and a half years.

Our oldest boy had been sent to school at Batala, and Bashir to the Alexandria school in Lahore. She was very happy there, but when she came home for the holidays, I had difficulty in persuading her to return to school, because she felt that I needed help in the home. After she finished school in Lahore, she went to Miss Wanton to learn to be an assistant missionary and was with her two years. After that she worked in the C. M. S. Mission for a time, but when one of her brothers was very ill, she got leave and came home and did not return. She taught in the Girls' Boarding School in Sialkot after

that and was greatly beloved by her pupils.

About this time an offer of marriage came to her from Padri Sadiq, saying that the Lord seemed to point very clearly that Bashir was the wife for his son, Shamas Din. My husband and I talked about it and prayed about it, and then told Bashir. She read the letters and went to her room. For nearly a week she scarcely slept or ate, and spent much time in prayer. Then she gave her answer, "Yes." It was evidently of the Lord, and she has had a very happy home.

Circumstances again forced us to move, and the question was where should we go? I thought of Madhopur where we had spent happy years, and also where one of my children had been buried. But the way was not open, and I said then, "Wherever the Lord calls us." After this we were at summer school in Jhelum and there I saw Dr. McConnelee who asked me if we would go to Bhalwal, in the Sargodha district. So I arranged it with him. My husband and daughter were much distressed when they heard what I had done. They said we were old now and needed more comfort than we could get in that out of the way place where there wasn't even a decent house for us to live in. But the Lord was leading and we went. We had to fix up the house after we got there, but now we are very comfortable, and I have plenty to do in my dispensary work, in which I am very happy. This is a brief account of the story of my life. It has been a lifetime filled with the loving kindness of the Lord, and I thank and bless His holy name.

* * *

We have asked two of Mrs. Shahbaz's friends to fill in a little in her story. Miss F. C. Martin who knew her very well while they were in Sialkot has written a few words about that time. She says:

Mrs. Shahbaz was always very forward in the work of the Women's Missionary Society of the Sialkot congregation, and for years was President of that Society. She had much executive ability, and never spared herself any work that would forward the interests of the congregation. She was an excellent teacher in the Sabbath School, and very regular in her attendance on all the Church services. Her voice was frequently heard in prayer in the mid-week meeting, very often she being the only woman brave enough to take part.

*Padri Shahbaz had had trouble with his eyes for a long time. He was exceedingly short-sighted, and it was painful to see him read with the book held up within a few inches of his eyes. It was during their stay in Sialkot that he gradually lost his sight altogether; and it was during this trying time that his wife proved her right to be called a true helpmate. She read to him a great deal, and in this way he prepared his sermons. He would preach from memory, and some of his most spiritual and helpful sermons were preached in those days.

Padri and Mrs. Shahbaz always had some little orphan boys in their home, I have known them to have as many as four at a time, and many of them have been with them until they grew up and were married.

Mrs. Shahbaz was the best Indian woman for visiting the sick I have ever known, and often as good as a nurse or doctor. She seemed to know every

*We would refer you to the India Special Number of the Magazine for last year (November, 1915) for an account of the life of Padri Shahbaz, the blind poet of the Punjab.—Ed.

Indian medicine, and lots of people preferred going to her rather than to the hospital.

Miss Cleland writes of her work in Bhalwal of late years:

The Shahbazs have five children—one by a former wife, John, and four children by his present wife. The eldest is David, who is in newspaper work, a reporter and assistant editor; Bashir-ul-Nissa, wife of Dr. Sadiq; Joseph, an officer in the Indian Christian regiment; and Benjamin staying at home. One regularly adopted child, Jacob, is also in the army, a private with good chances of promotion. Another adopted boy, Pali, is learning a trade in the Boys' Industrial Home at Gujranwala, and still another boy, Rahmat, whom they have practically raised is also in the Industrial Home. But the numbers of children, especially boys, whom they have raised and cared for, and educated, would doubtless count into dozens. Padri Shahbaz is much given to that, and of course, Mrs. Shahbaz mothers every one who comes around.

Mrs. Shahbaz studied for some years in the Memorial Hospital at Sialkot with Dr. White. She is not certificated, but is very well qualified for all she tries to do, and very successful. She started work in Bhalwal as there was no medical work for women near, and it gave her an opportunity to reach the women. Many have come to her, and she has been called to render medical assistance not only to women in Bhalwal but to villages around, sometimes a good many miles away. She has wall texts in her dispensary, and also talks to all the women who come for medicine of the Saviour. Some grow very angry at her message, and refuse to come back because they are preached to, but they are glad to do so when they are sick or in trouble again. We often hear her and her medicine spoken of in the villages. Her medical and dispensary work are practically self-supporting.

She has also taught a little school a good deal of the time. The children come to her for lessons.

She has a very large influence in Bhalwal, and so has Padri Sahib. They are widely known and universally respected. Their house is the stopping place for all the Christians in the country round whenever they have any business in Bhalwal.

They have recently started a temperance society, Benjamin, their youngest son, is one of the prime movers. Many of the chief men of the city have joined, and much enthusiasm is manifested.

Mrs. Shahbaz has often gone in her rickshaw to surrounding villages to hold services with the Christians. The Mission pays the salary of a man to pull the rickshaw, which is the only compensation which she receives for her services.

Padri Shahbaz is a good deal of a care, and is growing more so as he grows more feeble. This prevents her getting away to work as much as she would like. She is fond of helping us out in camp, and often comes out for a few days when we can arrange it.

For two or three years Mrs. Shahbaz has been invited to help with the arrangements for the Sarah Dougherty Zenana Training School for Bible Women. She has had charge of the food arrangements. She is very capable in this line, and her plans for the comfort of all concerned have given universal satisfaction.

In Gujranwala this Spring she received a great blessing in this work. She had not wanted to leave home very much, because of several reasons, but she

went and received much spiritual help. The meetings being held in the city and the Christian women living right there during the session of the school, many non-Christian women were attracted. Mrs. Shahbaz used to stay at home in the afternoons, while the other women went to the zenanas. This gave her the opportunity to talk to women who would come to the school at that time. Her room used to be full, and she made the most of the time in preaching to the women who came.

THE MOTHER AND DAUGHTER.

By Miss F. C. Martin of Rawalpindi.

Bashir-ul-Nissa is the only daughter of Rev. I. D. and Mrs. Shahbaz. It was her privilege to come into a home where she was welcome, where love was lavished upon her by father, mother, and brothers; where she was taught the beautiful Eastern politeness of the Mohammedan home, but with this the richer blessing of knowing from her infancy the Christian home, where a portion of every day was set aside, when as a family they met together to study the Word. It has often been said of them that visitors were made just as welcome to join them in the religious part as in the social part of their home, but religion was never given up because of visitors in the home.

When Bashir became of school age she was sent to the Alexandria Boarding School for girls in Amritsar, here she finished her High School course in English as well as in Urdu. She was a good student with more than the average ability, a girl with a strong will, inherited perhaps from her grandmother, and from her early years we find this strong will getting her into numerous troubles. Had she not early learned the secret of the victorious life hers would have been a hard road.

When she finished school she returned to her home in Sialkot, where her father was settled in the pastorate, and took up work as head teacher in the Girls' Boarding School. She was not only a good teacher but she possessed the confidence and assurance that enabled her to go ahead in the work, to make new plans and carry them out. She was a better leader than a follower. Her pupils had the greatest admiration for her, and it was not hard for her to lead them away from the old established customs of their Hindu and Mohammedan ancestors. One who was most intimately associated with her in the work of the school for several years before her marriage said, "I can say I never knew any one with whom it was a greater joy to work, and of whom I could make a truer friend."

When missionaries leave the homeland, separate from their friends and the many things that are so dear to them, having read such books as "The Bishop's Conversion" and "Things As They Are," they little dream of the many surprises that await them in the land of their adoption. One of such surprises I found in Bashir-ul-Nissa as a friend and co-worker.

Bashir was married in February, 1906, to Dr. S. Sadiq, a fine Christian gentleman, employed in the Government Hospital as an Assistant Civil Surgeon. After ten years of married and home life it can be said of her, "She is just as beautiful a wife and mother as she was a daughter or teacher in the school." She has not known a settled home life; her husband's work often calls him to move and they are sometimes only six months in a place. An ordinary Indian woman would settle down in the father-in-law's house, but Mrs. Sadiq only sees in this an opportunity for

greater missionary work. They have lived in several places where there has never been any missionary work done. She writes of her privileges in these places in the most interesting way. We have not a few times heard from various sources of the wonderful beauty of this Christian home.

Dr. and Mrs. Sadiq are now located in the center of our home mission field, and since going there have been a source of strength and inspiration to Padri Yusuf and his family who have so often been very lonely for want of Christian fellowship.

It has not been India's privilege to have a great number of such women as Mrs. Sadiq. This may be one of the reasons why the light of these few seems to shine with such conspicuous brightness; but I am sure that there are many just such bright and beautiful jewels hidden away in this wonderful land of India.

Dr. and Mrs. Sadiq have three bright children who are the treasures of their home, and who are being trained for the Master's service. We hope and pray they may live to be an honor to their parents, and above all be endued with the spirit of Christ which has in so marked a degree been the distinguishing characteristic of mother, grandmother and great-grandmother.

THE SYNOD OF THE PUNJAB.

This picture taken at the last meeting, March 29-31, 1916, Rev. D. R. Gordon, D. D., Host, Gurdaspur, India. The five ladies were visitors at the time, but the others are all members of Synod.

TO OUTGOING MISSIONARIES: "GOOD-BYE."

Just home from the train which bore my dear boy and his wife northward to Vancouver where they will take ship for India.

Other missionaries to India and Egypt are on their way, bound for the same port. What a happy company they will be aboard the old "Empress of Russia." God bless them all and take them safely to their desired haven.

My heart goes out tonight to other mothers, left behind, whose dear ones have turned their faces toward new and untried fields across the sea, and with whom I can now enter into the fellowship of sympathy, but my message is chiefly for those who may be withholding their consent to a separation which would put "seas between" them and one who is dearer than life.

"Count it all joy."

I had looked forward to this separation from Emmet with varying emotions and had prayed that it might not be painful. So ready and eager to go, why should I dim his joy with tears? All that day the words from Luke 24:52 came repeatedly to mind, "They returned with great joy," a puzzling passage, how could the disciples "joy" after the Master had gone from them? There was a feeling akin to curiosity about it all, would He make it up to me as He had promised? (Isaiah 55:10-13) and He did, for when the 'all aboard" sounded, instead of the bitterness of parting, there was a sense of elation, a *te deum* in my heart which even the sight of the empty room could not dispel.

His text on Sabbath morning, "Be still and know that I am God"—has been unspeakably sweet to me these days. There is no sacrificial suffering in what we give up for Christ.

Oh mother, if you have a restraining hand on that precious son or daughter when the nail-pierced hands are beckoning to the fore, just trust Him and *let go,* and the joy and peace of unwithholding surrender will fill that empty place in your heart, for "He is faithful that promised."

Tenderly, faithfully yours,

JEANNETTE C. ALTER.

"MODERN HOUSEKEEPING."

Dr. Gordon's motor truck fixed up as a living room. Used on his camping tours in Gurdaspur District. Dr. Gordon is seen writing at his desk.

EDITORIAL.

MISSIONS IN THE PUNJAB.

After we have read carefully every article of the 58 pages, of this 80-page number devoted to this Special India Study, it may follow that many will think more seriously of the conditions of our Missions in the Punjab. There is not any way to adequately convey the truth of the problems of Foreign Missions. It is sufficient to say that the task our missionaries assume is unlike anything in the home-land.

Admitting all the difficulties of distance, strange language and uncongenial clime, there remains unspeakable difficulties, depressing influences — all brought into existence because of the worship of false gods.

If there is nothing else accomplished in the reading of the pages of this issue, we hope for one lasting impression, and that is, it is only by the grace of God and the plan of the ages that we are not as they. And how can any woman

A MESSAGE FROM THE PRESIDENT OF THE 1917 CONVENTION.
A CALL TO SERVICE.

Those of us who were permitted to attend the Xenia Convention last May certainly felt it was a great privilege, and we returned to our homes with renewed vigor, and with a desire to do more for the advancement of our Master's Kingdom. I trust that the heat of the summer with its vacation period has not impaired our enthusiasm; and that not only those of us who were present at the Convention, but every member of our missionary societies, women, young women, and juniors, will take up the more active work of the winter with greater earnestness and zeal.

We shudder as we think of the terrible war that is raging in Europe at the present, but do we realize that a greater war, one that is world-wide is going on in the spiritual world. We marvel as we read of the millions of men who have responded to the call for service in the armies of their earthly kings; should it not inspire us with greater loyalty to the cause of Christianity, and lead to a greater response to the call for service in the army of our heavenly King. The call was never more clear and loud than at the present time. The enemy is a mighty one, and besieges us from within and without. But we have a glorious Commander, One Who leads His armies to ultimate victory, if they but obey His commands. The need is urgent. There is a place, and a particular work for each one. If you are not already actively engaged, the time to enlist is NOW. Our advancement depends upon your aid. May every woman in our church respond to the Master's call, and have a part in bringing about that glad time when "the kingdoms of this world shall become the kingdom of our Lord and of His Christ."

When we meet for our Convention at Sterling, Kansas, next year, may the records show this to have been a year of great service in the work of our blessed Master.

MRS. R. A. ELLIOTT, Convention President.

dare say she does not believe in Foreign Missions and yet claim salvation through Jesus Christ? If any creatures in the world should acknowledge their eternal obligation to foreign missions, it is the womanhood of America. Shame on the woman who has a home and a family under the protection of Christian civilization and who has no love, no zeal, no thought, no prayer, no gift in behalf of the sisterhood of non-Christian lands.

If there are any who need to cry out for mercy, it is the women in the churches of America who have nothing for foreign mission lands!

This number, and likewise the October number, "Egypt in Story and Picture," should be zealously preserved for the influence in the home, as well as for future reference in our mission study.

BETTER THAN MUNITIONS OF WAR!

In this issue there are most urgent appeals for special gifts. If all missionary societies in the United Presbyterian Church will contribute a special November gift, for the furnishings at Tanta Hospital, Frenchburg Dormitory and the work of the Women's Association at Pittsburgh, also heed appeals for the Indian needs for the winter, the pathetic call from the Freedmen Mission Stations in the Southland, none will have to do anything beyond their ability, and yet the prompt, loving effort to respond will bring to all who make appeals most helpful assistance.

We have our season of Thanksgiving following the ingathering of the Annual Thank-Offering, and they are all blessed opportunities for giving thanks to God

IMPORTANT ANNOUNCEMENT

Columbia Hospital, Penn Ave. and West St., Wilkinsburg, Pa.

The Managers of Columbia Hospital are making arrangements to have their friends visit the Hospital on the afternoon and evening of November 9th—their *Donation and Reception Day.*

This is the only hospital owned and managed by United Presbyterians in this country. Patients of every color, creed and condition are received, and no hospital case was ever refused admission because he had no money.

A larger number of patients have been cared for during the past year than ever in our history and our expenses, as you all must know, have been very great. Our reports show that when 100 patients are treated, 33 of the number are absolutely free.

Donations of jellies, jams, canned goods, onions, turnips, cabbage, potatoes, pillow cases, sheets, towels, and table linen are some of the things that would be greatly appreciated. Money is also very much needed.

It is hoped that many friends will make their plans to be with us on that day. The Managers hope to make the social features very prominent and are preparing that all visitors shall not only see every department of Columbia, but meet their friends also.

Our Young Women's Auxiliary is going to assist us in serving refreshments and to aid us in every way possible to make the day one long to be remembered.

Very sincerely,

THE COMMITTEE.

that we have the privilege to give in time of need!

Every society may have its own local plans for benevolent work, but do not fail to have a part in this. The Women's Board of Directors will distribute the gifts as designated.

Read Mrs. Campbell's call for Tanta carefully. See the great good a small gift can do for our Indians at Tama, Warm Spring and Simnasho. Remember the need at Columbia Hospital. Frenchburg is dependent upon your prompt interest for the comfortable completion of their new dormitory. The poor families in our Freedmen Stations must not be forgotten. What a summary of joy in preparation for our firesides of comfort and plenty when we have remembered these our obligations, our opportunities!

* * *

A SELECTION OF MISSIONARY PERIODICALS.

The month of December has given to periodicals, both current literature, and missionary publications, a larger circulation than any other time in the year. It is fortunate that the wider distribution of good reading has the aid and is part of the popular idea of gift making. There is no gift that carries so much, for the amount expended, into the home as a subscribtion to a good missionary periodical. There are a number we would like to urge for gift making. Of course, we mention our own Women's Missionary Magazine and with pardonable pride ask that it be given a place in the list of gifts.

The Missionary Review of the World.

We desire to call special attention to the Missionary Review of the World. This is an interdenominational and international magazine serving the whole missionary cause. There is increasing need for just such a periodical.

The Missionary Review has not only been an inspiration to denominational missionary periodicals, but it has actually been a support. During the life of the Review the missionary situation of Christian missions has been kept intelligently and authoratively in its information before the church by this publication. There is no Protestant denomination that does not owe its gratitude to this periodical.

Beginning with the October number the Missionary Review of the World enters a new and larger field of usefulness. It is now under the control of a Board of Directors whose sole purpose is to be able to make the Review the foremost and most useful missionary periodical for the Christian student and home reading. We cannot urge the value of the Review too strongly for every home where missions has a place and a prayer.

Under the new management, with the support of a large list of well known men in the world of Christian Missions, the largest possible circulation should be secured. In order to accomplish this it will be necessary for every one who values the existence of such a missionary periodical to give it the support of a subscription.

The new quarters for this publication are 156 5th Ave., New York City. Subcription price, $2.50 per year; in clubs of ten or more, $2.00 per year. Delevan L. Pierson, Editor.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.

2828 Perrysville Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

"OTHERS."

A Personal Prayer.

Lord help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for—Others.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for—Others.

Let "Self" be crucified and slain
And buried deep—for all in vain,
May efforts be to rise again
Unless to live for—Others.

And when my work on earth is done
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of—Others.

Others—Lord, yes—Others
Let this my motto be,
Help me to live for—Others
That I may live for Thee.

—C. D. Meigs.

The above poem was inspired by the following story told of General Booth:

At one time he desired to send a New Year's greeting by telegram and cablegram to all the Salvation Army posts in the world. He knew that these were expensive and the greeting must be short, so he boiled his message down to a single word—but one of the greatest in the English language—Others.

What saith the Scriptures? Look not every man on his own things, but every man also on the things of others. Phil. 2:4.

NOVEMBER! BEAUTIFUL GOLDEN MONTH OF THE YEAR!

November is the one month of the year when men and women of all denominations and creeds and of no creed are called upon by the head of the nation to unite in Thanksgiving and Prayer.

Today is pre-eminiently the time for God's people to engage in thanksgiving and prayer: thanksgiving for blessings and mercies unnumbered, unmeasured and unmerited, and prayer to know God's will and for grace to do it.

Thank God that we know the true source of all our blessings and mercies, and that the Giver never grows weary of our expressing gratitude to Him in ways whereby similar blessings and mercies may be given to others.

Thank God that our country is at peace with every other country and that our fathers and brothers and husbands and sons are not at the battle front exposed to the cruelties of war.

Thank God that we can believe that right will ultimately triumph though wrong may at present seem to be on the throne, and that He will in His own good time and way fulfil the promise, that the time will come when "nation shall not lift up sword against nation, neither shall they learn war any more."

Thank God that while nations and peoples may perish, His name and His truth shall endure forever.

Thank God that through our prayers and gifts, we can help to make His truth and His peace known to the world, even though we may not be otherwise fitted for the task.

TUNING THE HEART TO PRAISE AND THANKSGIVING.

Our hearts are known to God: *Man looketh on the outward appearance, but the Lord looketh on the heart.* 1 Samuel 16:7. *He knoweth the secrets of the heart.* Psalm 44:21. *I know the things that come into your mind, everyone of them.* Ezekiel 11:5.

To have our hearts in tune with God in this November month of Praise and Thanksgiving in connection with the Thank-Offering "Ingatherings" of the Missionary Societies, we must study to know the needs of all departments of work under the care of our Women's General Missionary Society. We must keep very close to God in prayer that our words of praise and thanksgiving may be from the depths of grateful hearts and may not be mere lip service.

We need to contrast our lives in this nominally Christian land, blessed with all gospel privileges and with happy Christian homes, with women living without the Gospel, in order to have our hearts tuned to sing with David, the sweet Psalmist of Israel:

Bless the Lord, O my soul
And all that is within me
Bless His holy name.
Bless Jehovah and forget not
All His mercies to proclaim.

"Great instruments, when in tune, inspire the life peculiarly and powerfully, but when out of tune, the effect is nerve-racking and terrible. And so it is with the heart of man. When in tune with God there is no music sweeter, but when out of tune with Heaven, there is no discord harsher or more horrible. Many years ago a harp was built in an old castle. In course of time after making thousands of souls happy with its sweet melody, it was neglected and abused, and finally, with a heavy covering over it, it was discarded entirely. In the course of time the castle came into the possession of a prince who loved music, and he immediately attempted to have revived the music of his boyhood days. But the harp was out of tune, and the many experts who attempted to restore its sweet voice failed. Finally an old man, spending a night in the castle, touched the old instrument, and its voice came again. The magic of his touch was because he was its maker. Even so God is the Maker of the heart, and He alone can restore the sweet tones of its primitive purity."

WHAT IS NEEDED IN GIVING?

A Sense of Proportions.

A writer relates the following, from which every reader should learn a valuable lesson:

I remember once reading of a gift to the Lord's cause placed on the collection plate at the Sabbath service. The incident ran something in this wise: The giver had slept upon a bed of ease in a home of comfort; he had partaken with a wholesome appetite of goodly food—and he put a nickel on the collection plate.

He had been prospered in business during the week—yet he put a nickel on the plate.

He had enjoyed pleasures for which he had unhesitatingly paid a goodly fee—and he put a nickle on the plate.

He had long professed his love for the Father of all, in Whose name the offering had been asked—yet he dropped a nickel on the plate.

He had declared his belief in the great Creator by Whose power the earth had been fashioned, Who made the stars in order, and by Whose immutable decree the heavens stand—and he dropped a nickel in to support the church militant,

And what is the church militant?

The church militant is the church that represents upon earth the church triumphant of the great God to Whom the man gave the nickel.

And the man knowing this put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed if the man wasn't.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.

THANK-OFFERING "PREPAREDNESS."

An Address by Mrs. W. H. Vincent, Thank-Offering Secretary of Allegheny Presbyterial at Mars, Pa., October 12, 1916.

Thank-Offering time again!

Perhaps the word most often on the lips of many people in our country the past few months has been "preparedness."

I am here to inquire of your preparedness for the Thank-Offering of 1916.

Of course, we are hoping for the largest offering ever. But let me remind you that the largest offering never *happened.* It was prayed for and planned for and worked for. In other words *prepared* for.

We have made several dashes towards our $100,000 goal. Shall we not come nearer it this year, and then surely we can reach it with our thirtieth anniversary offering in 1917.

But remember, as a Presbyterial we did not have as good a record last year as the previous year, and even counting off the First Church's special gift of $10,000 in 1914, we only made a small increase in our offering last year. So it will take a long pull, a strong pull, and a pull all together to bring us as far ahead this year as we ought to be.

We can have the largest Thank-Offering this year, if all our Societies will prepare to increase their offerings, and the Societies can all have increased offerings if each member will only increase her offering.

Then there are a number of you who have been intending for a long time to become life members of the Women's General Missionary Society. Why not do it now and thus largely increase your Thank-Offering?

Another word that has divided interest with *preparedness* has been *paralysis.* What of the larger half of the women members of our denomination who seem affected with a paralysis of indifference towards the wonderful mission work of the women of our church—those who Gallio-like seem to care for none of these things? What of them? We are meeting this time in Mars. Mars was the god of war. Would not this be a good time to proclaim war on this indifference and lack of interest?

Can you not by interesting them in the Thank-Offering prepare them for greater usefulness in other branches of our work? You will remember that one of the recommendations adopted at the Xenia Convention was that a Senior and Junior Thank-Offering box be placed in every home in the congregation. If you have not done it this year be sure you do it for the next offering, for the time to begin to prepare for the next offering is just as soon as this one is brought in.

As soon as the offering is all gathered in, send the money to the Presbyterial Treasurer, and the report to your Presbyterial Thank-Offering Secretary. Last year all Allegheny Presbyterial was kept off the Honor Roll because one Junior Society failed to respond to all our entreaties and did not send a report.

Also, please do not use your Thank-Offering for anything except the work of the Women's General Missionary Society, and please send it undesignated so it may be used where it is most needed.

Be sure to observe the week of prayer and self-denial in preparing for the Thank-Offering. It will help your offering, help your church, and deepen your own spiritual life.

Have you fully realized the importance of the Thank-Offering to our work? Do you have a Thank-Offering Secretary in your society who believes in it heart

and soul, and do you give her a few minutes at every meeting to stir up your pure minds by way of remembrance—thus preparing you for presenting a larger love offering?

Our Presbyterial Junior offering was decreased last year. As this is the twenty-fifth anniversary of their organization it should be an opportunity to arouse the Juniors to greater efforts to give a splendid silver anniversary offering. Also is it not an opportunity for Junior leaders to impress the children with God's care. That when the pestilence was abroad in the land He cared for them, and did not let it come nigh them, redeeming His promise, "Though a thousand fall at thy right hand it shall not come nigh thee," and to teach the children that they should recognize God's care by placing a Thank-Offering on His altar.

And now, all together, women, young women, and Juniors, let us vie with one another in our efforts to honor our Lord with a large gift for His work.

Let us prepare a glad heart to praise Him and a wonderful gift to honor Him.

"Come near and bring Thank-Offerings into the house of the Lord."

A DAY OF PRAYER FOR FOREIGN MISSIONS.

Friday, November 17, 1916.

This day is set apart by the Federation of Women's Boards as a day for direct prayer to God for the great unevangelized world, which includes millions and millions of people who have never seen the Bible and who have never heard the name of Jesus. It is to be a day of *united* prayer, when the women of all denominations and all creeds can come together and forget their theological differences and join their hearts in one common prayer for the world to be brought to know Christ as the only Saviour and Lord.

The plan of program suggested is to divide the periods of the day for united prayer, of four hours,—from ten until twelve and two until four—into half hours, and have a leader for each period.

The day should be one of earnest, fervent prayer and not one for eloquent addresses and appeals.

The topics given are:

1. Quiet Hour.
2. China.
3. Japan.
4. India.
5. Africa.
6. The Islands—Latin Lands and Unoccupied Fields.
7. Young Women's Hour.
8. For the World at War.

To direct the subjects for prayer each Prayer Committee can outline special petitions for helps in prayer, so that all hearts may be prepared to take part either in silent or audible prayer.

"Ask great things: expect great things."

Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Hebrews 4:16.

SENIOR LIFE MEMBERS.

August 20 to October 20.

1. Mrs. Rebecca Gladdin, a member of the Knoxville Congregation, Ohio.
2. Mrs. Emma Irvine, Steubenville, Ohio. By Miss Louise Kamm, through the Richmond W. M. S.
3. Mrs. Margaret Andrews, East Liverpool, Ohio. A gift from the W. M. S., First Church, East Liverpool.
4. Mrs. I. C. Smutz, Braddock, Pa. By her husband.
5. Mrs. Margaret Vandergrift, a member of the W. M. S., 2nd, New Castle.
6. Miss Nancy Kerr, East Liverpool, Ohio. By her brother, Dr. J. P. Kerr, in honor of their mother.
7. Mrs. Sarah A. Morrow. By her sons J. Albert Morrow and Wilson Morrow, M. D.

MRS. J. B. HILL.

And what is the church militant?

The church militant is the church that represents upon earth the church triumphant of the great God to Whom the man gave the nickel.

And the man knowing this put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed if the man wasn't.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.

THANK-OFFERING "PREPAREDNESS."

An Address by Mrs. W. H. Vincent, Thank-Offering Secretary of Allegheny Presbyterial at Mars, Pa., October 12, 1916.

Thank-Offering time again!

Perhaps the word most often on the lips of many people in our country the past few months has been "preparedness."

I am here to inquire of your preparedness for the Thank-Offering of 1916.

Of course, we are hoping for the largest offering ever. But let me remind you that the largest offering never *happened.* It was prayed for and planned for and worked for. In other words *prepared* for.

We have made several dashes towards our $100,000 goal. Shall we not come nearer it this year, and then surely we can reach it with our thirtieth anniversary offering in 1917.

But remember, as a Presbyterial we did not have as good a record last year as the previous year, and even counting off the First Church's special gift of $10,000 in 1914, we only made a small increase in our offering last year. So it will take a long pull, a strong pull, and a pull all together to bring us as far ahead this year as we ought to be.

We can have the largest Thank-Offering this year, if all our Societies will prepare to increase their offerings, and the Societies can all have increased offerings if each member will only increase her offering.

Then there are a number of you who have been intending for a long time to become life members of the Women's General Missionary Society. Why not do it now and thus largely increase your Thank-Offering?

Another word that has divided interest with *preparedness* has been *paralysis.* What of the larger half of the women members of our denomination who seem affected with a paralysis of indifference towards the wonderful mission work of the women of our church—those who Gallio-like seem to care for none of these things? What of them? We are meeting this time in Mars. Mars was the god of war. Would not this be a good time to proclaim war on this indifference and lack of interest?

Can you not by interesting them in the Thank-Offering prepare them for greater usefulness in other branches of our work? You will remember that one of the recommendations adopted at the Xenia Convention was that a Senior and Junior Thank-Offering box be placed in every home in the congregation. If you have not done it this year be sure you do it for the next offering, for the time to begin to prepare for the next offering is just as soon as this one is brought in.

As soon as the offering is all gathered in, send the money to the Presbyterial Treasurer, and the report to your Presbyterial Thank-Offering Secretary. Last year all Allegheny Presbyterial was kept off the Honor Roll because one Junior Society failed to respond to all our entreaties and did not send a report.

Also, please do not use your Thank-Offering for anything except the work of the Women's General Missionary Society, and please send it undesignated so it may be used where it is most needed.

Be sure to observe the week of prayer and self-denial in preparing for the Thank-Offering. It will help your offering, help your church, and deepen your own spiritual life.

Have you fully realized the importance of the Thank-Offering to our work? Do you have a Thank-Offering Secretary in your society who believes in it heart

and soul, and do you give her a few minutes at every meeting to stir up your pure minds by way of remembrance—thus preparing you for presenting a larger love offering?

Our Presbyterial Junior offering was decreased last year. As this is the twenty-fifth anniversary of their organization it should be an opportunity to arouse the Juniors to greater efforts to give a splendid silver anniversary offering. Also is it not an opportunity for Junior leaders to impress the children with God's care. That when the pestilence was abroad in the land He cared for them, and did not let it come nigh them, redeeming His promise, "Though a thousand fall at thy right hand it shall not come nigh thee," and to teach the children that they should recognize God's care by placing a Thank-Offering on His altar.

And now, all together, women, young women, and Juniors, let us vie with one another in our efforts to honor our Lord with a large gift for His work.

Let us prepare a glad heart to praise Him and a wonderful gift to honor Him.

"Come near and bring Thank-Offerings into the house of the Lord."

A DAY OF PRAYER FOR FOREIGN MISSIONS.

Friday, November 17, 1916.

This day is set apart by the Federation of Women's Boards as a day for direct prayer to God for the great unevangelized world, which includes millions and millions of people who have never seen the Bible and who have never heard the name of Jesus. It is to be a day of *united* prayer, when the women of all denominations and all creeds can come together and forget their theological differences and join their hearts in one common prayer for the world to be brought to know Christ as the only Saviour and Lord.

The plan of program suggested is to divide the periods of the day for united prayer, of four hours,—from ten until twelve and two until four—into half hours, and have a leader for each period.

The day should be one of earnest, fervent prayer and not one for eloquent addresses and appeals.

The topics given are:

1. Quiet Hour.
2. China.
3. Japan.
4. India.
5. Africa.
6. The Islands—Latin Lands and Unoccupied Fields.
7. Young Women's Hour.
8. For the World at War.

To direct the subjects for prayer each Prayer Committee can outline special petitions for helps in prayer, so that all hearts may be prepared to take part either in silent or audible prayer.

"Ask great things: expect great things."

Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Hebrews 4:16.

SENIOR LIFE MEMBERS.

August 20 to October 20.

1. Mrs. Rebecca Gladdin, a member of the Knoxville Congregation, Ohio.
2. Mrs. Emma Irvine, Steubenville, Ohio. By Miss Louise Kamm, through the Richmond W. M. S.
3. Mrs. Margaret Andrews, East Liverpool, Ohio. A gift from the W. M. S., First Church, East Liverpool.
4. Mrs. I. C. Smutz, Braddock, Pa. By her husband.
5. Mrs. Margaret Vandergrift, a member of the W. M. S., 2nd, New Castle.
6. Miss Nancy Kerr, East Liverpool, Ohio. By her brother, Dr. J. P. Kerr, in honor of their mother.
7. Mrs. Sarah A. Morrow. By her sons J. Albert Morrow and Wilson Morrow, M. D.

MRS. J. B. HILL.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India
Miss Edna Jean Giffen, Cairo, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot
Miss Ruth M. Eddy, Cairo, Egypt
Miss Christianita Totten, Henderson, N. C.

IF WE ONLY KNEW!

There are problems and *problems*. What has terror for the young mind seldom disturbs one of mature years and that which annoys maturity has no significance to the youthful mind. In either case, a clear solution of the problem is sought. The common plaint is, "If we only knew!" All the vexation of spirit may have been of no avail, for often those things that worry us most are things that never happen.

On the other hand, there are problems really worth while that never cause us a serious, definite thought. If we really understood them, it might be different. However, there are two kinds of knowing. We know something as a matter of history, a fact; we also know facts, and not merely as history, but as life; life we might touch, influence, lift. It is the latter kind of knowledge missionary societies are *supposed* to have.

We claim to be Christians. That means to be like Christ. If like Christ, we are to minister to others, for He came not to be ministered unto, but to minister. If we understood as Jesus does, if we really knew Jesus, would we find less joy in His service than in our own schemes and pleasures? *Do* we have *less* joy in *His service* than in *our own pleasure?* Read the papers and note in the society columns the teas, parties, and club meetings coming semi-monthly, perhaps, then inquire concerning the missionary societies of the churches where these same young women belong and learn where the devotion lies! If we only knew like Jesus!

If we only knew of the dire poverty, the ignorance, the superstition, the lost condition of the other half of the world, would we refuse to furnish assistance? "They need what we have. We have what they need." If we really knew, would we count ourselves *devout Christians, missionary* and *progressive* in spirit, if we were glad to find some excuse to stay away from the monthly meeting of our missionary society?

What are we doing to know better? How about studying missions as conscientiously as some study Shakespeare? Only fourteen real mission study classes all told reported last year! Are we dead in earnest? Do we really want to know? The facts are against us! Some one has said that, "Our knowledge of missions is the measure of our Christian attainments." How high do we measure? Is our bushel only a half-pint in size? "He is likest Christ who, like Him, holds all the world in his heart." We cannot do this unless we know. If we only knew!

IDA B. LITTLE.

"GRIT."

Grit is a necessary element in the life of every successful person. It is that element which enables one to say, "Never give up," no matter what the difficulties, the obstacles may be. It is the element that gives power to the possessor; that leads to the achievement of ambitions. All the world admires one who aspires and reaches his aspirations by the force of his personal power and perseverance.

The world's history is full of the stories of men and women who have succeeded because they possessed pure, clear grit. Harriet Beecher Stowe says, "When you get into a tight place and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and the time that the tide 'll turn."

Such was the case in the lives of Lincoln and Grant. When the former was caricatured in the papers, and ridiculed even to his face for his foolishness in keeping Grant in command of the armies, his only reply was, "I can't spare this man, he fights." Pure, clear grit enabled him to overcome all obstacles and to use them as stepping stones to his success. Grant had so much grit and tenacity of purpose that nothing was able to move him when he had once made up his mind. A story is told that after several defeats Grant called a council of war. General after general told in what manner he would retreat or what position he would take in the rear. When it came Grant's turn he pulled a packet of letters from his pocket and handing one to each of the generals said, "Gentlemen, you will execute these orders at dawn." The next morning the army marched out to victory.

Everyone knows of the importance today of the publication of the "London Times," but not everyone possibly knows that it was the result of the perseverance of a young man in the face of hard difficulties. It was only an insignificant sheet and about to fail when the son of the editor became manager. This young man, John Walter, Jr., soon began to make the paper show individuality and independence. He denounced every evil whether in the government or not. Foreign dispatches were in the "Times" two or three days sooner than in the publications from the government. For this reason, officials at the ports were forbidden to give information to the reporters from the "Times." But young Walter was only spurred on by opposition. At great personal expense, he hired couriers of his own to get the foreign information, and in spite of other kinds of opposition he continued to show his originality and independence in his publication so that we have the "London Times" as it is today.

But we do not need to go to the written pages of the world's history to find all the examples of where grit and perseverance have enabled men to succeed. Around about us everywhere we find men and women who have risen to noble heights, overcoming almost insurmountable difficulties by sheer power of will, and a determination not to give up. I have in mind one such, a very dear friend, who in his young manhood overcame all obstacles, secured an education and entered the ranks of professional men; admired by all his associates and a source of inspiration to all who know him.

But such may be the future for us all if we only cultivate a desire to rise higher, to help the world grow better and by grit and persistence, work on until our aspirations are reached. Every Christian worker should seek to have grit a permanent, solid, quality of his character. The world in its very heart admires the stern, determined doer.

"I like the man who faces what he must,
With step triumphant and a heart of cheer;
Who fights a daily battle without fear;
Sees his hopes fail yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love a crust
Than living in dishonor; envies not,

Nor loses faith in man; but does his best,
Nor murmurs at his humble lot;
But with a smile and words of hope, gives zest
To every toiler, he alone is great,
Who by a life heroic conquers fate."

MABEL L. ECKER.
Young Women's Missionary Society of the 3rd Church, Washington, Pa.

DOINGS OF ONE SOCIETY.

Our Society is called "The Flora Jameson Circle." It was named in honor of Miss Flora Jameson who is a missionary from our own congregation, and who is located in India.

Our Society was organized in July, 1915, with a membership of ten. At the present time we have nineteen on the roll. On account of a majority of the members living in the country, it is impossible to have all present at every meeting (the time of meeting is the third Saturday of every month) and for that reason we have not been able to accomplish as much as we might otherwise have done.

One of the ways in which we undertook to raise money was by canvassing for a Larkin's order. In this way we put $36.00 into the treasury. This was such a success that we are preparing to canvass for another order.

At the last meeting we decided to purchase eighteen Psalters for church use and a Psalter for pulpit use. Some time during October we expect to send two barrels of apples to the Columbia Hospital.

As a token of remembrance to Miss Jameson, our Society is going to send her a gift with one of the out-going missionaries. In the future we shall endeavor to do better work, and shall always keep in mind the good work done by the one for whom our Society is named.

COMMITTEE,
Petrolia, Pa.

THE BLESSINGS OF THE THANK-OFFERING.

Moses understood the joy of giving, and the blessing which comes from it, for we find in Deut. 15:7, 8, 10, a message which he spoke to the Hebrew people as he was instructing them about giving. "If there be with thee a poor man one of thy brethern, within any of thy gates in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart nor shut thy hand from thy poor brother, but thou shalt surely open thy hand unto him and shalt surely lend him sufficient for his need in that which he wanteth. Thou shalt surely give him and thy heart shall not be grieved when thou givest unto him; because that for this thing Jehovah thy God will bless thee in all thy work and in all that thou puttest thy hand unto." Why did Moses give such instructions? Was it for the poor man's sake? Most certainly, but I believe he gave it as much, if not more for the man who possessed more wealth. He was trying to impress upon him the fact that in helping others he was also helping himself. That is what Lowell means when he says:

"Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor and Me."

It is only when we put ourselves into that which we give that we can receive the blessing.

Our best Thank-Offerings are not given to help feed and clothe the body alone, but to send spiritual life, and light and joy to darkened souls. If we could imagine what it would be without the joy of the Gospel in our own lives, would it not greatly increase our joy in helping to send the light to others?

How much easier the work of the Thank-Offering Secretary would be, and how much more work could be accomplished for Christ if we all felt that generous giving is as essential a part of the Christian life as truth-telling, prayer and Bible study! It is not a question of amount, but of the attitude in which we give to Him Who daily loadeth us with His benefits, that we receive the greatest blessing.

"He'll not forget the feeblest service, humblest love; He only asks that of our store that we give to Him the best that we have. Is our best too much? Oh, friends let us remember how He poured out His soul for us, through bitter grief

and tears, He gave us the best He had."

The rich blessings which accrue to the giver from a regular sum, small or large, placed in a box daily or weekly, cannot be estimated in this life, but will be rewarded in the future life. At first the holder of a box may think systematic giving is burdensome. Why should she? Does not God give her His blessings daily and hourly, and does He weary of it? Why should she not daily pour out to Him her heart's gratitude and prove it with offerings that others less blessed than she may learn to know and love Him?

During the past year, each month, each week and almost every hour has recorded its own special reasons for Thank-Offering work.

The practical results in gifts of gratitude poured into the Lord's treasury prove whether or not the year has been one of achievement. The year has been peculiarly one in which praise and prayer have been closely allied all along the way; praise that God is willing to make us co-workers with Him in the advancement of His cause; prayer for strength and wisdom and grace in carrying on our part of the work, of hastening the time when every knee shall bow in worship before the one true God and when every tongue, whatever language it may speak, shall confess Christ to be the King of kings and the Lord of lords. Praise and prayer, supplemented by consecrated efforts of faithful workers all over the church, have, under God's blessing, accomplished great things in moving upon the hearts of His people to "Come to the Lord against the mighty" with their Thank-Offerings.

What should be our gift of gratitude to God for having permitted us to serve Him with our offerings for one quarter of a century—a time that dates the most important era in the world's history of mission? If we consider the wonderful gospel privileges we enjoy; if we try to count the rich blessings with which God daily loadeth us; if we contrast our lives with the people living without the Gospel; if we realize that what we have is not our own, but that we are stewards and will have to answer to God for that which belongs to Him, the answer will be: "Let us come into His courts" this fall, heavily laden with our most precious gifts to lay at His feet.

GLADYS EVELYN JOHNSON.
United Presbyterian Church, Evanston, Illinois.

SUMMER TIME RELIGION.

Some one has wonderfully and beautifully said that, "A world without a Sabbath would be like a summer without flowers," and who would want a summer without flowers? But what will our summers become if we think only of the flowers and forget the Sabbath? He Who created the flowers commanded us to remember the resting day to keep it holy, and while God abides and man survives it is the way of wisdom unto life eternal; and it is perhaps more necessary to remember *what to do* than what *not to do* on the Sabbath.

We are to rest our bodies and refresh our minds. We are to worship God and help men and if we do all these faithfully, there will be little time or inclination to do what we should not do.

Should Our Winter and Summer Religion Differ Vitally?

All over our Christian land we have erected edifices that are sacred to the teaching of Christian truth and to the joyful meeting of man with man as sons of the common Father of us all. We have reared them as enduring symbols that our religious natures cannot be ignored and have thus asserted that the men and women whom the world needs and must have are the men and women who love God and keep His commandments and it is our unalterable conviction that our church doors must be open *fifty-two Sabbaths* in the year if we are to carry on the work of the Master in the light and warmth of the great truths which make our holy religion immortal.

We believe that God has set His alters everywhere:

"On mountain heights
In woodlands dim
In valleys bright with springs
On the curving cape of every stream
And that He taketh to Himself wings of morning
To abide upon the secret places of the sea—
And on far islands, where the tide visits the beauty of untrodden shores,
Waiting for worshippers to come to Him
In His great out-of-doors!"

And while there are those who find "Tongues in trees and books in the running brooks, sermons in stones and good in everything," He has warned us not to forget the assembling of ourselves together and His promise is that where two or three are gathered "in His name," He will be in their midst to bless them.

We are to come before His presence with thanksgiving and make a joyful noise unto Him with Psalms for the Lord is a great God and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills are His also; the sea is His, and He made it; and His hands formed the dry land.

Going to church may be a habit, but one which has a religious value and it seems to me if we were setting about deliberately to abolish the church altogether at the end of another generation or two, one of the surest ways of doing it would be to close all our church doors for two or three months during the summer and make no plans for places of worship at summer resorts. If some of our churches must be closed during the summer why cannot arrangements be made for union neighborhood services? While one or two churches are closed and pastor and some of the people are enjoying a change and rest, these congregations could unite with neighboring churches and vice versa.

And at summer colonies—why is it that the Protestant places of worship are not as much in evidence as the Roman Catholic?

And another why — Shouldn't the doors of our Protestant churches be open seven days in the week instead of one? Nothing is more inviting than an open door, and it is good for us to go into the house of the Lord to rest and pray. One of the happiest memories of a recent vacation is that of a quiet hour on a very hot afternoon when we ceased our sightseeing and went into a chapel to rest and pray. The quiet and peacefulness of the sanctuary was like a benediction; and there is nothing "that calms a man down like saying his prayers."

How can our vacations become a real help to the Y. W. M. S.?

By remembering that our vacations are like our Sabbaths; they mean rest for our bodies and refreshment for our minds, but they will mean much or little as we use the time between. "They are but gateways to pass through to grander scenes and broader view. Grave days for one with years misspent. Glad days to him of high intent."

ELIZABETH M. FORBES.
1st Buffalo, Caledonia Presbytery.

HOME MISSION DEPARTMENT.

Mrs. W. S. Cook, Home Secretary, 1201 6th Avenue, Beaver Falls, Pa.

FRENCHBURG SCHOOL,
Frenchburg, Ky.

Several of the county teachers have offered to pay for scholarships for bright pupils in their schools who can not afford to come to our Frenchburg School. Having been pupils themselves in our school and realizing the benefits of a Christian education, they feel compelled to pass the good on to others. The salary of the rural school teacher is very meager indeed and is four months in arrears, so these offers are born of much sacrifice.

Brick work on the third floor of the girls' dormitory is being started at this writing. There will be forty-one beds to be purchased for this building with the necessary furniture and bed linen. We are anxious to have as many of these rooms furnished as possible on the com-

pletion of the building. Fifty dollars will furnish one of these rooms.

This is the time for the harvesting of the bean and corn crop and many of the students are needed to help. Some of the parents are so eager to keep their children in school that the whole family has been in the field these beautiful nights harvesting by the light of the moon, which shines brighter no where else than in Kentucky. Go to school during the day and work by moonlight!

There has been a great demand for clothing this fall and the workers at Frenchburg have had very little to distribute. Think of the four hundred needy families for whom the Frenchburg School is responsible, especially when you are redding up and disposing of clothing no longer needed.

In two different instances when the teacher in charge of the student table had to be absent, intending to be back to conduct the evening or morning worship, the students have conducted the worship when they were through, in one case a young man and in another case a young woman. It was a pleasant surprise, and rejoiced the hearts of our workers.

It is interesting to note that the density of the population in the mountains of Kentucky is greater than in any other part of the state. Yet in face of this fact the children of the mountains are the most neglected by state and national legislators.

Students applying for admission into the dormitory are being turned away because of lack of accommodations.

The report of the first year's work of the hospital and medical work is printed in the September issue of the Frenchburg Bulletin. Free copies of this may be secured by writing to Dr. Weidler.

Friends of the school wishing to get Frenchburg baskets to give as Christmas presents should get their orders in as soon as possible that they may be filled in time.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

NEWS TO DATE OF GOING TO PRESS.

The missionary party sailed in good spirits after a royal time enjoyed in Seattle, on October 5th on the "Empress of Russia" from Vancouver. Those going to India for whom the women of the Church are responsible were Misses Josephine Martin, Laurella Dickson, Hazel Bennett and Josephine White, returning missionaries, and Miss Marietta Hamilton and Miss Louise Scott, new missionaries. The former is a sister of Laura B. Hamilton of India and the latter the daughter of Dr. and Mrs. Scott, who goes back to the land of her birth as a permanent missionary. In addition to the foregoing, the Foreign Board is sending out Dr. and Mrs. Scott, Dr. and Mrs. Holiday, Mrs. D. R. Gordon, Mrs. J. A. McConnelee, Dr. and Mrs. Ralph Stewart, Rev. and Mrs. Emmett Alter and Professor Strong.

Those going to Egypt had the pleasure of sailing on the same ship at the same time with the foregoing. There were no returning missionaries. The following named go out for the first time: Miss Florence Hutchison, Miss Jeannette McCrory and Miss Emma McKeown. The last named goes straight through to Khartum North. Pray that the Master Whom these dear friends represent will guide them in safety to the land where they are so badly needed.

We deeply regret to announce that Miss Edna Jean Giffen, daughter of the Rev. and Mrs. John Giffen, of Cairo, was ordered home on account of health. Dr. Rigg, of Columbia Hospital, gave her a very thorough examination and careful observation for about ten days. His judgment is that the doctors of Cairo were wise in sending her back, but that the outlook for her recovery is very good. She must not, however, be allowed to return to Egypt for at least two years.

This is a great disappointment to this gifted young woman and a great loss to the work in Egypt. Pray for her speedy restoration to health.

Miss Carrie Buchanan has also been ordered home in order to avert a breakdown. Miss Lillian McConnell, of India, went from the Hills to Gurdaspur after her vacation to relieve Miss Emma Dean Anderson in caring for the women and children in her temporary home. She was stricken with typhoid fever immediately upon her arrival but has almost fully recovered. Misses Brotherston, Cowden and Fleming are convalescing. Miss Jameson is back on duty at Sangla Hill and Dr. Simpson hopes soon to discard her crutches.

Plans of the home for women in India have been received. We are all very much pleased with them. You will remember that Mrs. Temple gave Miss Anderson a pledge of $10,000 for the erection of this home. Of this sum $4000 is in hand and has been forwarded to India. To erect the building on plans adopted by the Mission will cost $15000. In order that our fixed rule never to have a debt could be carried out the Mission decided that the building should only be erected as fast as the money was received. That is to say the first $4000 will be spent first and the building suspended until more money is in hand. The balance of the pledge will be forwarded as soon as the generous donor disposes of some property.

The Mission has also agreed that there should be a bungalow as a residence for Miss Anderson or any other American missionary who may be in charge of the home. This will cost not less than $3000 additional. Miss Anderson has been granted permission by the Association in India and by the Women's Board to make appeals for funds for this building *with the understanding* that no appeals are to be made to Presbyterial, congregational, women, young women, or junior societies as we dare not allow the regular funds of our auxiliaries to be diverted for special purposes. Societies are urged to pay no attention to appeals from any missionary and to grant no requests for special appeals until after corresponding with the particular secretary of the department of the Women's Board for which the appeal is made.

We are glad to report that several societies who received urgent letters from missionaries delayed their reply until information could be had from the Board concerning the special work for which contributions were asked. We are grateful for this observance of our rule and hope that all our auxiliaries will do likewise.

We could not get along without "specials" but we implore societies to give more careful consideration to the general work. The hardest fund to get money for in the foreign department is the fund which our treasurer calls "Foreign General." Out of this fund all the salaries unprovided for, all traveling expenses, all language teachers, all sanitarium expenses, all foreign work which is not specially designated, must be met.

It has never in the last twenty years been sufficient for the demands made upon it. We are therefore praying that societies in dividing their money this year will give "Foreign Missions" about twice as much as they did last year. This can be done without decreasing the amount given to anything else if an honest, earnest effort is made by every women to increase her personal contributions to the society and to increase the membership of the society and to increase the number of subscriptions to the Magazine. No one can read this India special number of our Magazine without having their hearts stirred to greater zeal on behalf of our foreign work and the special Egyptian number (October, 1916) will fully equal anything that has ever been printed. So many wide open doors in our foreign work. Our hearts are broken because we have to refuse so many urgent requests for lack of funds.

The following letter from Miss Jean Morrison, gives brief details of the "going Home" of our dear Miss Spencer.

"I write from the lonesomest house in India. Quiet, gentle Nannie, often you hardly knew she was in the house, but I am very conscious of the fact that she

is out of it now; Mr. Colvin and Lillian both went off to the hills early in the season and Miss Spencer and I were here alone together and never thought of being lonely, but nobody will ever know the loneliness that I have suffered here since the fourth of September. We were both in Kashmir for our holiday, but with different parties and in different places. We all met in Syrinagar ready to start back to the Punjab. Fannie Martin and I went Wednesday morning to see their party off. I was to stop ten days in Murree and help with the soldiers' work. They left me at the Home Friday night and the rest went on down to Pindi; Nannie's party didn't get to Murree till 8:30 Saturday night. They were tired, but happy; Nannie went to church twice Sabbath. They were with the Maxwells after dinner. After dinner they had their station prayer meeting and sat and talked till 11 o'clock, then Nannie went to her room. They think she slept. The rest did. At two she called Roma to get a light and give her asperin. Her head was very bad. Roma called Mrs. Maxwell and seeing what pain she was in they sent for the doctor. He was there by three but by that time she was in convulsions. He said it was apoplexy. There was nothing to be done but inject a hypodermic, that quieted her. She slept away, never wakened. They sent for me then. I was three miles away. It was all over when I got there. She died at six. Looked so nice and natural, eyes and mouth were naturally closed. Jeannette combed her hair so nicely, we dressed her in her best dress, a black satin with white lace yoke and collar, got a nice coffin ready made, also greenhouse flowers. You see Murree is such a large military station they have those things there. Soldiers carried her coffin on a gun carriage to a beautiful cemetery terraced out on the hill side. She lies near little Margaret Anderson. There were seven of us, three Presbyterian friends, two Z. B. M. ladies and a few neighbors at the service with Revs. Mr. Maxwell and E. E. Campbell. It was a lovely death, like her life. Just what any of us would wish for.

"The Indians planned and carried out a most beautiful memorial service in the church Sabbath, a number of the Hindu and Mohammedan women who were her friends in the city came; an almost unheard of thing. She was greatly beloved and will be missed more than I can tell you."

Pray that the Lord will speedily raise up those who will go to India and fill the many vacant places in our ranks of devoted workers.

TANTA HOSPITAL—EGYPT.

In response to the appeal in the May Magazine which asked societies and individuals to select certain rooms in Tanta Hospital which should be named in honor of the living and the dead on condition that certain sums of money would be forwarded to our treasurer, it gives us great pleasure to print the following list of rooms and names of donors and amounts paid at date of writing, October 20th. Two or three other pledges have been made which we are sure will be paid. Additional lists will be printed in the Magazine as money is received.

Large Ward for Women. By The Women's Missionary Magazine of the United Presbyterian Church, $1000.

Large Ward for Men. By an unnamed gentleman through Rev. J. W. Cleland, Oakdale, Pa., $1000.

Children's Ward. Mrs. George M. Paden Memorial. By Allegheny Presbyterial, $1000.

Laboratory and Drug Room. Samuel Young Memorial. By Bible Class, No. 57, Sixth U. P. Church, Pittsburgh, Pa., $300.

Female Doctor's Office. By Mr. and Mrs. O. S. Johnson, Hutchinson, Kans., $200.

Obstretrical Department. Mrs. Janet Miller Shaw Memorial. By her sister, Mrs. H. C. Campbell, $200.

Double Room for Men. Rev. J. S. Milligan, D. D., and his wife, Jane T. Milligan. By their children, Knox and Margaret Milligan, $200.

Women's Waiting Room. Mary E. Graham Memorial. By the Women's Missionary Society, 4th Church, Pittsburgh, Pa., $177.

Diet Kitchen for Men's Ward. By Mr. and Mrs. W. L. Taylor, Pittsburgh, Pa., $100.

Diet Kitchen for Women's Ward. By Miss Jane K. Denham, $100.

Diet Kitchen for Men (Second Floor). Mylor C. Wiegering Memorial. By his parents, Dr. and Mrs. D. P. Wiegering, $100.

Diet Kitchen for Women (Second Floor). Mrs. Jane Thompson Memorial. By Chartiers Presbyterial, $100.

Preparation Room. Mary Belle Ross Memorial. By her aunt, Jennie D. Ross, $100.

Men's Waiting Room. John S. Hastings Memorial. By his parents Mr. and Mrs. D. S. Hastings, $100.

Private Room (First Floor). In honor of Mrs. Rebecca Gladden. By the Women's Missionary Society of Knoxville, Ohio, $100.

Treatment Room for Women. By Mrs. Nettie H. Bougher, Columbus, Ohio, $75.

Treatment Room for Men. Mrs. Mary Kamm Crosby Memorial. By Miss Louise Kamm of California, $75.

"Friendship Sabbath School Class," Ingram, Pa., to purchase a rolling chair, $20.

Our gratitude for this timely aid cannot be expressed in words. We are sure that all the givers of these additional sums for the benefit of Tanta Hospital have already received the blessing promised by Him Who said, "I was sick and ye visited Me." This money will be forwarded at once in order that the building may be rushed to completion. We are confident from letters received from Dr. Grant and Mr. Coventry that this money will pay for the completion of the building proper, but before we can open the building you can readily see it must be furnished and fully equipped. We need surgical instruments and operating tables and carts to take patients from one room to another. We need patients' beds and children's beds and other articles too numerous to mention.

For example we need 400 sheets. Hospital sheets ought to be longer than a sheet for the average single bed as they need to be tucked under on all sides in order to keep the sheet smooth and tight under the patient. They ought to be not less than 98 inches long when finished and 65 inches wide. We can by special arrangement with a United Presbyterian merchant in Pittsburgh get these sheets all made up for the price that anyone would have to pay for the muslin. This is possible because of the number bought at one time. We need also 300 pillow slips. They ought to be 22 inches wide and one yard long. We also need 200 blankets, single blankets because there are times when a patient needs one blanket and is too weak to sustain the weight of two. In Egypt the buildings, neither institutions or residences are heated as ours are in this country and therefore they need more covering for their beds. The blankets should be all wool or part wool and in fact some cotton would be acceptable. Get the size for the average single bed. We also need 100 white spreads, light weight.

Now we need in addition to the foregoing, dishes and cutlery and table linens and trays and wheel chairs, tables and chairs for room and ward use, rugs of all sizes. Societies might cut rags and have woven, and send some beautiful rag carpet rugs that are now so popular and so attractive. Societies or individuals can either purchase the articles enumerated or send the value of them to our treasurer. For example it would be better to send the money than the dishes and save the expense of freight and breakage. To send freight from New York to Alexander at present costs $25 a hundred weight and $25 is the minimum price of any package no matter how much less than one hundred it weighs. Seventy-five dollars are needed for dishes, seventy-five dollars are needed for knives and forks and spoons and all kinds of utensils for the kitchens. Fifty dollars are needed for table linens and tray cloths, but why attempt to enumerate. We have about 1000 auxiliaries to our General Missionary Society. If each one would send us $5.00 for hospital equipment we would have an abundance of money and how easy it

would be. If there are those who cannot send five, let them send two. "Many littles make a muckle," is an old adage which exemplifies the character of our work completely. It is the gathering up the little things that make the work of the General Missionary Society possible.

We are praying that after this November Magazine reaches the 9,000 homes into which it is a welcome visitor that responses will come so thick and fast that in the January Magazine we shall be able to publish the glad news that the women of the church in the name and for the sake of the great Physician have at last contributed sufficient funds, articles of furniture and materials to fully equip and erect Tanta General Hospital, a building which has been a bright light in the dark Delta for more than a score of years and which will always be a monument to the self-sacrificing work to our first women doctors to Egypt, Dr. Anna Watson and Dr. Caroline Lawrence.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

"NUMBER PLEASE."

They say "there is nothing new under the sun" so I presume my experience at the telephone is not new but has been experienced by each of my readers. You go to the telephone, take up the receiver and Central asks, "What number please?" You give your number—wait—gently shake the receiver hook—no answer—shake again, Central says, "I am ringing them," then another wait—then a voice over the line, "No answer." Why? Line out of order? Too busy? Away on other business? Perhaps you call later, another day or week—still the same result—no answer. Provoking isn't it, when you have tried so hard to get your party?

Now just apply this to Junior Secretaries and Superintendents and then try to realize what it means when time and energy have been spent and "No answer" comes back over the line.

Each year there is always some change in the role of Presbyterial Junior Secretaries. This year is no exception as several new workers have been welcomed and have been sent sample copies of literature, with which each one should be familiar.

If there is a new Junior Secretary in any Presbyterial who has not already communicated with the General Secretary please do so at once, as we must have a clear line of communication to each station.

Is *your* line open with headquarters?

The message has gone out telling of the requirements for the winning of the Banner at Sterling, Kansas, in May. It was a shock to learn this month that two Junior Secretaries knew nothing of this Banner, have not been working for it or urging their societies to work for it. On page 807 in the July number of the Women's Missionary Magazine you will find all necessary information. Read it at once, get busy so we will not have to report "Line out of order."

How about the letter from Mrs. Porter which you all received? Have you determined to adopt her motto for yours? Let us all say together, *"We can do it if we will—and we will."*

Let us make this twenty-fifth or Silver Anniversary year a double year—

DOUBLE OUR MEMBERSHIP.

DOUBLE OUR JUNIOR MAGAZINE SUBSCRIPTIONS.

DOUBLE OUR REGULAR OFFERINGS.

DOUBLE OUR THANK-OFFERING.

WE CAN DO IT IF WE WILL—AND (?)

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

A recent ruling at Washington, D. C., decrees "that no one who has passed the sixth grade shall be allowed to attend the schools on the reservation." The idea is to have them go to the non-reservation schools. Since they cannot go to these without the consent of the parents, and not many of the parents will consent to have them so far away from home, it will leave many of these bright, young people adrift. Instead of a Sabbath School of 120, we will be cut down to 85, as our missionaries at Warm Springs conduct the Sabbath School in the Government Boarding School building, which is nearby.

Mr. and Mrs. Jackson are spending much time in camp this month as most of the Indians have returned from the mountains, where they go to gather roots and berries for the winter, and just now the roads are at the best. Even with good roads, it means a fifteen-mile drive and a whole day's time over the rocky, dangerous paths, to make three calls on their people.

The second Sabbath of each month, Mr. Jackson preaches to the Piute Indians at Sic-se-qua, where we have a neat little church building. This is the chapel where we installed a larger and louder bell, in order that the people who live in that section could be warned of the time for the opening of the service—for be it known, there are no clocks in the Indian homes.

Mrs. Jackson is anxious to secure a saddle, then she says she can "follow the trail" and make more visits.

Two weddings were soleminized at the parsonage recently and as I have written before, it is evidence of a higher and better outlook for the future morality of this people.

Special mention was made by the revision committee at the meeting of Oregon Presbytery of the records of the Warm Spring session, especially commending the fact that no elder ever asks to be excused when requested to lead in prayer, either at a meeting of session or in any church service, in fact no member of the congregation ever refuses a request to take part in any way. Surely there *is a lesson right at this point for some of us!*

Mr. Matthews has been busy on some shingling on the barn and mission house at Simnasho. The Government expects to install a water system for use of its buildings here and has generously offered to supply our mission with water if we make the connections. As "lack of water" has been one of our problems, we certainly appreciate this opportunity of securing an adequate supply.

Two children, victims of tuberculosis, died during the month and the hearts of these "red mothers" were in no wise different from the heart of a white mother when death enters and claims one of its choicest possessions. *Remember these mothers in your prayers.*

Two barrels of fine clothing were received from the W. M. S. of the First Church, Cleveland, and a fine box from the Jackman Ave. Church, Avalon. These contributions are much appreciated at each of our stations. A box of clothing from the North Kortright, N. Y., church, was also received at Warm Spring.

Twenty of our boys and girls of Tama, have been sent to the South Dakota school, thus cutting down the attendance at our Sabbath Schools on this reservation. Services are held at the Sanitorium in Toleda once or twice a week. In case of severe illness, Mr. Smith tries to visit the patients three times a week, and he conducts all the Protestant funeral services. Patients from many reservations are sent to this Sanitorium for treatment and some of these are Catholics, and these are naturally under the supervision of the priest.

Because of the hot, dry summer, the crops here were almost a total failure

and Mr. and Mrs. Smith fear severe want in store for these Indians before the winter is over.

The Junior and Y. M. C. A. work are most important because there is not so much outside influence against these organizations and the Bible is taught in the same manner as in Sabbath School.

Contributions of warm clothing are much needed and just as fully appreciated here as they are away on the mountains in Oregon.

TEMPERANCE DEPARTMENT.

"When a man says that misfortune drove him to drink, the chances are that drink first drove him to misfortune."

Would we employ men to build houses and license other men to tear them down? Then why build up missions, home or abroad, to rescue souls from the powers of darkness, and neglect to prevent the carrying to these same people that which debases and drags down to this lamented condition!

It does not seem reasonable, Does it? Can the W. G. M. S. do anything in this matter? The success we have had in building up missions in His name warrants us in believing that we would be equally successful in pulling down the strongholds of Satan in His name. Will we not really and honestly try this method? The "world being enmity against God" can furnish us with no method of warfare acceptable to Him or that will command His blessing and yet we keep talking about common sense and worldly wisdom methods of dealing with this most atrocious of evils, the Liquor Traffic.

Ezra was a great preacher; observe his words: "Then I proclaimed a fast there, at the river of Ahaba, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, the hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was intreated of us."

Have our worldly methods paid? Figures tell. The Commissioner of Internal Revenue furnishes these figures for "Liquor consumed in the United States" per capita, per gallon. 1906, 21.55; 1907, 22.79; 1908, 22.22; 1909, 21.06; 1910, 22.19; 1911, 22.79; 1912, 21.98; 1913, 22.68; 1914, 22.50; 1915, 19.80. figures for 1916 are not yet available but experts believe they will show considerable increase over 1915.

Will people who disregard God's law obey man's? Let us show our hand at our next Convention. Pledge signing is our special feature this year. Our membership is 46,257 and we have a right to expect just that number of cards signed and duplicates deposited at headquarters before our next annual report.

Have you "signed before?" Have you signed "many a time and it did no good?" Have you signed "Already?" Have you signed in Sabbath School? That is all right; you can't sign too often. But sign now as a member of the W. G. M. S. in order that we may have a complete enrollment of our own members on our own cards.

What do you think we might do at our next Convention if we had a complete enrollment like that? I have an idea. Have you?

How many are willing to help in this enterprise?

The following Presbyterials and others have sent signatures to the pledge card:

Allegheny, 33; Beaver Valley, 17; Butler, 2; Caledonia, 2; Chartiers, 2; Chicago, 48; College Springs, 24; Cedar Rapids, 21; Kiskiminetas, 1; Lake, 1; Mercer, 16; Monongahela, 71; Muskingum, 50; First Ohio, 2; Pittsburg, Kans., 1; Rawalpindi, 2; Spokane, ; San Francisco, 1; Tennessee, 65; Wheeling, 14; Xenia, 5; Frenchburg School, 147; Italian Mission, Pittsburgh, Pa., 34; Wooster, 1; Wheeling, 14; Women's Board, 15.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1916-17.

Foreign—Senior.

World Missions and World Peace. Board, 57 cents; paper, 35 cents.

How to Use "World Missions and World Peace." Price, 10 cents.

Girls' How to Use, "Maid in America." Price, 12 cents.

Set of Charts and Posters, 30 cents.

Outline Map of the World, 17 cents.

Foreign—Junior.

Soldiers of the Prince, 30 cents.

The Guide for "Soldiers of the Prince" is included in the text-book this year.

Set of Paper Dolls, "Children of the War," 30 cents.

Set of Flags of the Nations, 30 cents.

Peace Buttons, 5 cents each, 50 cents per dozen.

Home—Senior.

Old Spain in New America. Cloth, 57 cents; paper, 35 cents.

Teacher's Supplement for "Old Spain in New America." 5 cents.

Home—Junior.

Children of the Lighthouse. 30 cents.

Teacher's Manual for "Children of the Lighthouse." 10 cents.

Bamba. 10 cents each.

Our Sisters in Egypt. 13 cents each.

Master Builder on the Nile. $1.50 each.

We regret that the edition of the prayer cycle issued in August has been exhausted. The new edition cannot be ready for distribution before the middle of December, owing to the impossibility of getting the report of new locations from India Association in time for an earlier printing; but all orders received will be held until the new edition is printed, and filled at the very earliest possible moment.

We have an order from one society which provides for a prayer cycle in every home in the congregation. Will not literature secretaries endeavor to make this condition prevail in every congregation?

Before the Day of Prayer for foreign mission work and workers, November 17, read "Intercessory Foreign Missionaries," price 3 cents; and "Counting on Us," price 2 cents.

A new leaflet is "Home Mission Interests Among Children;" price 2 cents.

The following leaflets bear on the December program:

A Journey Through Our India Mission	.03
Dark India	.03
First Impressions of India	.02
Mission Miss Sahiba in Hospital	.02
Mission Miss Sahiba in School	.02
Mission Miss Sahiba in Zenana and Village	.02
Zenana Work in India	.03
Modern Hinduism	.05
Questions and Answers	.03
The People—Dress, Customs and Manners	.03
Little Daughters of Islam	.02
Child Life in India	.02

Narrative

Little Girl Life in India	.02
I Come to Stay	.02
Phaggu and Jaggu	.02
The Lost Rupee	.02
The Story of Rajo	.02

☛NOTE: Send all orders for literature to the above address. The Women's Missionary Magazine and the printed program for Mission Study (see 4th page of cover of this issue) are for sale at Xenia, Ohio. Anything else in the way of literature must be ordered from Miss Elizabeth Milligan, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.☚

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

Sept. 5, 1916. The Board convened in regular session with the President in the chair.

The devotional exercises were conducted by Mrs. Wilson.

Treasurer reported receipts for July, $13,139.10; disbursements for July, $12,305.10. Receipts for Aug., $9152.06; disbursements, $13,240.97.

Finance Secretary reported receiving draft of $12 from Pawnee Presbyterial in recognition of aid received from Isaiah Fund.

Freedmen Secretary reports letters received from Mr. Willson, Camden; Mr. Cotton, Henderson; one from Domestic Science teacher at Riceville, Tenn.; also one from J. H. Bonner. W. G. Willson, of Miller's Ferry writes of the great hardship endured because of the recent flood. A letter was received from Rev. Elliott submitting a proposition in regard to a method to expand the work and further develop the resources of our Prairie Mission.

Junior Secretary reported one new society at Swanwick, Ill., also six reorganized societies. The Junior Special to date being, $180.50.

Thank-Offering Secretary reported sending letters to our Senior, Young Women's, and Junior Societies; also the getting out of 20,000 Thank-Offering Service leaflets.

Foreign Secretary reported receiving the application of Miss Mary Etta Hamilton, of Des Moines, Iowa, to go as a missionary to India. She was elected; also that Miss Ann Willson, of Sewickley, Pa., had paid $600 on a missionary's salary.

Home Secretary reported that St. Joseph, Mo., asks that a missonary be appointed. Miss Workman was appointed.

Indian Secretary reported letters from Rev. Smith, Tama, Iowa; also from Rev. Matthews, Simnasho, Ore. A letter from Rev. Jackson, of Warm Springs, Ore., states that Mrs. Jackson has had to undergo an operation, with prospects of ultimate recovery.

Statistical Secretary reports that the Statistical Reports for the past year are now ready.

Sept. 19, 1916. The regular meeting of the Board was held in the Board rooms. Miss Carrie Reed led the devotional exercises; Mrs. Yourd presided.

Treasurer reported receipts, $2324.75; disbursements, $16470.96; also the receiving a cheque from Warm Springs Sabbath School for use in mission work.

Foreign Secretary being unable to be present she sent the following report: A letter received from Emma Dean Anderson stating that Miss Lillian McConnell had been quite ill but was then much better, also says Miss Fleming and Miss Brotherston look much better. A letter from Dr. Grant giving estimates for equipment and finishing of Tanta Hospital, Egypt. This estimate being higher than expected, Dr. Grant gives as a reason the advance in price of material, giving as one example that iron which had hitherto cost them $30 was now advanced to $150.

Parsonage Secretary reported applications for loans from the 4th church, Akron, Ohio, also from the Military Ave. Church, Detroit, Mich. Loans were granted.

Thank-Offering Secretary reports much inquiry in regard to the history of the Thank-Offering regarding life membership.

Statistical Secretary reported the sending out of Statistical Reports to all Presbyteries.

Young Women's Secretary reported two new societies, one at Farrel, Pa., Mercer Presbytery, and one in Albany Presbyterial, Lisbon, N. Y., with one reorganized society at Pasadena, Cal.

Junior Secretary reported one new society organized in the 11th church, Pittsburgh, Pa., Monongahela Presbytery; also a letter from Mrs. Moore stating all boxes containing dolls for the foreign fields had been forwarded to sailing points.

Home Secretary reports letters from the following: Margaret Heazlett, 12th church, N. S., Pittsburgh, Pa.; Elenore Ribet, Brushton Italian Mission, Pitts-

burgh, Pa.; Mrs. Joseph Pasquerella, 1st Italian Mission, Pittsburgh, Pa.; Elizabeth Hamilton, Croation Work, N. S., Pittsburgh, Pa.; Emelia Tron, Wilmerding, Pa.; Sallie E. Dickey, West Alliance, Ohio; Elizabeth McMillan, Sears Mission, Rock Island, Ill.; Edith Warnock, Alamo Heights, San Antonio, Texas; Aulora McIntyre, Montrose, Colo.; Irma G. Allen, Yorba Linda, Cal.; Mrs. F. C. Metcalf, Mutes, Portland, Ore,; Mrs. Mae Daugherty, Pittsburg, Kans., who had to resign from the work on account of health.

Mrs. Cook reported the work at Frenchburg as going along nicely, they having an average of three patients in hospital all summer and that every room is full; also a letter from Rev. W. B. Jamison, of Egypt, enclosing an order for $25 for the Frenchburg dormitory.

Freedmen Secretary turned over $10 to the treasurer, being money she had received from the Southern exhibit at the Xenia W. G. M. Convention. The Board approved the new work at Prairie as outlined by Rev. Elliott and instructed Mrs. Yourd to solicit funds for this work.

MRS. J. H. MAXWELL,
Assistant Rec. Secy.

(Editorial from page 285.)

Observing readers of our Missionary Magazine have doubtless noticed the additional pages during past months. The special numbers from July, including this issue, have required an increased number of pages. The increased cost has been quite a good deal. We gladly carry this responsibility in behalf of the several special numbers. We hope for the widening interest and influence from these splendid contributions from our mission fields. May we not expect from the women of the church a support of increasing gifts, as well as a deeper sympathy for the work and the workers represented in the issues so devotedly prepared for our study?

* * *

The December Magazine will begin the special studies contained in the United Mission Study Course. You will want the Magazine especially now. All new subscriptions sent in December may have free the numbers preceding this issue from July, including November, as long as the supply lasts. When sending your subscription ask for these numbers. "First come first served."

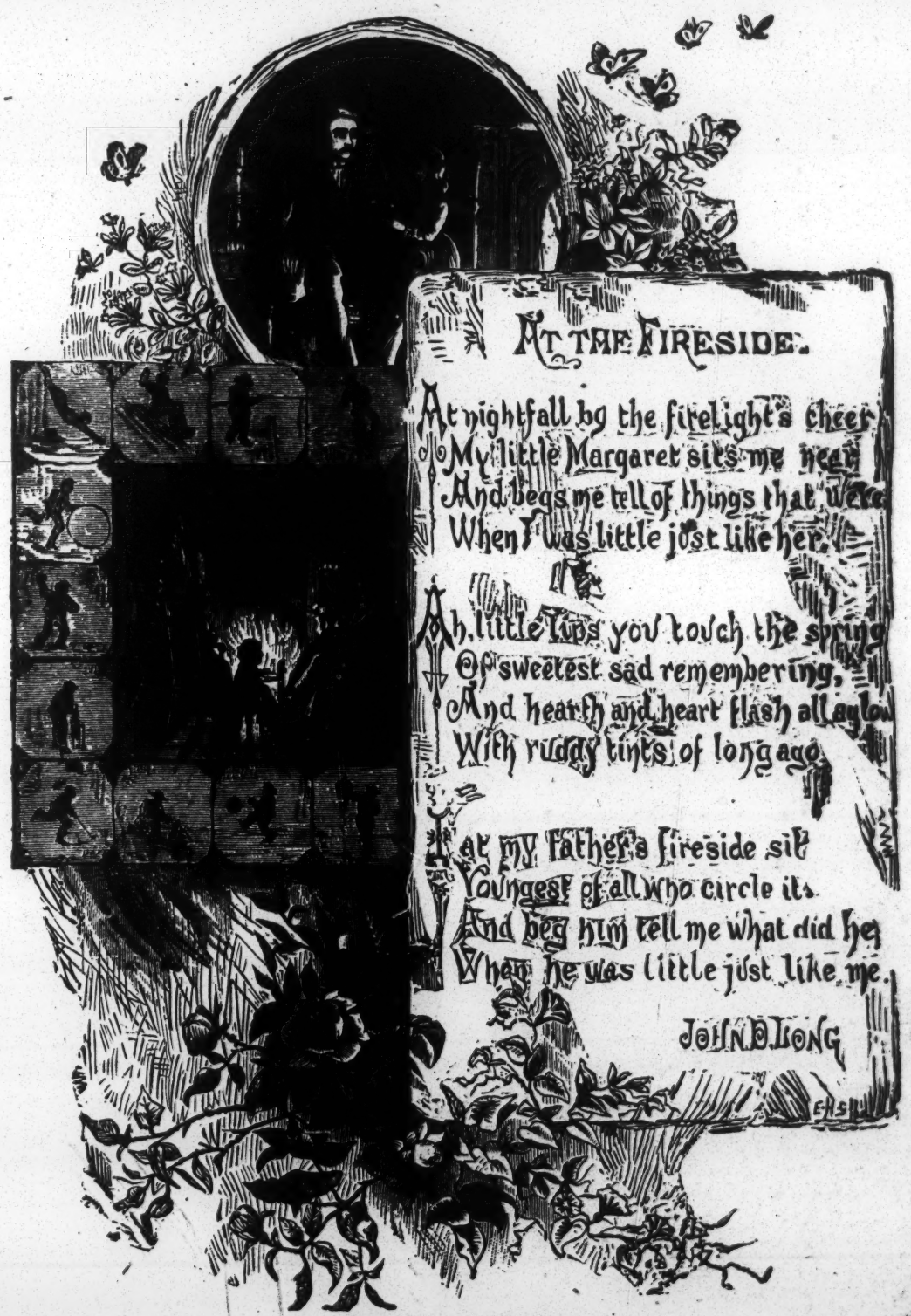
THE WOMEN'S MONTHLY MISSIONARY MAGAZINE
Of the United Presbyterian Church of North America

IS PUBLISHED IN THE INTEREST OF THE WORK DONE BY OUR WOMEN'S GENERAL MISSIONARY SOCIETY IN NORTH AMERICA.

Our growing work demands your intelligent interest in every department under the care of our Women's Board. Also knowledge of worldwide missionary effort transforms every reader's interest in the things for which we pray.

Inside this Cover are Eighty-four Pages Devoted to Missions.

Your Subscription is Solicited. PRICE, ONE DOLLAR PER YEAR.


AT THE FIRESIDE.
At nightfall by the firelight's cheer
My little Margaret sits me near
And begs me tell of things that were
When I was little just like her.
Ah, little lips you touch the spring
Of sweetest sad remembering,
And hearth and heart flash all aglow
With ruddy tints of long ago.
At my father's fireside sit
Youngest of all who circle it
And beg him tell me what did he
When he was little just like me.
JOHN D. LONG
E.H.S.

AT THE FIRESIDE.